

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., October 11, 1923

NEW SERIES
VOLUME XXV, No. 41

It is said that only \$40,000 worth of Catholic Bibles are sold in one year, while \$2,500,000 worth of Catholic Prayer books are sold.

Brother J. E. Lowe takes charge of the church at Pinola, whose pastorate was made vacant by Brother N. J. Lee's going to Sumrall.

Dr. M. O. Patterson will give up his ministry to the churches at Duck Hill and Brandon, that he may give his whole time to work in Mississippi College.

Pastor T. J. Blass has done a good work at Whistler, Alabama, but would be glad to accept work with a church or churches in Mississippi where he was born and is well known.

Just imagine this to be written in large letters, box car characters if you wish. We cannot promise to send special copies of the Record to anybody who requests that the issue in which some article is put to be published in the future. We don't know when it will appear and have plenty to do without having to keep that in mind indefinitely. People who want the paper would do well to subscribe for it.

Pastor W. S. Allen assisted Brethren D. A. Hogan, I. A. Wilkinson and J. B. Middleton in meetings this summer, besides holding one of his own in a church to which he preaches in the afternoon. He says he never saw finer attendance and attention. Brother Allen was Moderator of Lebanon Association which was characterized by a fine spirit and fine discussions. They will round up the campaign in victory.

Those who believe in a liberal interpretation of the Eighteenth Amendment, mean by that such an interpretation as will prevent its enforcement and destroy its purpose. Similarly those who believe in the "liberal view" of the scriptures would give such an interpretation as would destroy their meaning. In short it is not a matter of interpretation, but of recognizing the authority of the Bible, or of the prohibition amendment.

One of the prominent churches in the Southern Baptist Convention which had about 50 deacons, recently declared the office of deacons vacant. A few years ago the deacons had gotten a motion passed in the church that no matter should come before the church except it was introduced by the deacons or endorsed by them. The only way that seemed open to the church to recover its freedom was to declare the office vacant.

After two years service Dr. Theo Whitfield resigns as pastor of the Gulfport First Church. During this time more than 350 new members have been received into the church thereby doubling the membership. Dr. Whitfield has the distinction of doubling membership also of his former charge namely the First Church of McComb, leaving that church with over 1100 members. During this two years there he brought about the final completion of the Gulfport Church building, purchasing of pews, etc., (which had not been done before,) at a cost of over ten thousand dollars. Besides being a college and seminary graduate, Dr. Whitfield, previous to entering the pastorate, spent a college year studying oratory in Boston.

CAR FOR SALE

This car has never been used except to drive it from the agent's garage to the owner's garage. It has one set of double bar bumpers, one motor meter, one Goodyear extra cord casing with tube and tire cover. It may be had for the regular price of \$1,815.00 by paying \$780.27 and the balance in monthly installments of 105.27. Of course, there will be added to the above price insurance, \$28.80, and interest \$94.50. This car will be delivered to the purchaser anywhere in Mississippi. The owner desires to pay his equity of \$780.27 on the 75 Million Campaign. So, if you are anticipating the purchase of a car, you will do well to communicate with the writer who will put you in touch with the owner of this car and we assure you that the car will cost you no more if you bought direct from your agent, and in addition it will be delivered to your home. You will also be influential in turning this money into the Lord's treasury. If you pay all cash, you save the interest.

R. B. Gunter, Cor. Sec'y,
Jackson, Miss.

Brother R. L. Bunyard accepts the Pastorate at Hermanville, continuing his work and residence at Madison.

Dr. Stubblefield from Sartartia becomes physician at Mississippi College, succeeding Dr. Garrison who will locate in Jackson.

Pastor Courtney has resigned at Florence effective Jan. 1st. We understand it is his purpose to minister to country churches.

W. F. Frazer, Home Board Evangelist has held some good meeting in Mississippi and is available for other meetings this winter. His address is 610 Elm Street, Springfield, Mo.

Oklahoma Baptist University has enrolled 492 students, a hundred per cent over any previous year up to the same time. Dr. J. B. Lawrence is president and he has got it going.

Timothy didn't have anything on Mrs. J. L. Langston of Saltillo. It was said of him that his faith had dwelt in his grandmother and his mother, and she writes us that her grandfather was a subscriber to the Record when she was a wee girl and she proposes to have it as long as she lives.

Pastor J. W. Dickens has offered his resignation to the First Baptist Church, Lafayette, La., and will give up the work there, after several years of successful work. His work there is highly spoken of, fifty new members having been added in the past year and the membership finely developed. He was several years pastor at Crystal Springs, Mississippi.

Of the 447 enrolled at Mars Hill College, Mars Hill, N. C., since the opening in August, 52 are ministerial students, several of whom have been pastors and evangelists. A score of the young women have dedicated their lives to special work. At a recent chapel service 19 announced themselves as called to work on foreign fields and 17 on home fields. Only about a dozen of the boarding students are non-church members.

Pastor W. S. Landrum resigned at Braxton, but is to continue to serve the church at D'Lo.

Pastor G. F. Austin has begun the publication of the Ellisville Baptist Monthly, in the interest of the First Baptist Church of Ellisville.

Dr. J. W. Storer of Greenwood is assisting in a meeting at Paul's Valley, Oklahoma. His pulpit will be supplied next Sunday by Dr. W. T. Lowrey.

Brother Rufus Beckett of Philadelphia has resigned to accept the First Baptist Church at Amory, Miss., and he will begin the work the first Sunday in November.

In several papers it has been reported that nearly six per cent of the people in the United States are "below the standard of intelligence." Whose standard of intelligence, and how is it determined? Even news papers pass on a lot of tom-foolery.

Evangelist Frank M. Wells Ex-Army Chaplain war with Spain, now of the National Military Home, Leavenworth, Kansas, and his Chorister and Soloist begin a two weeks revival meeting Oct. 21 with the First Baptist Church, Oskaloosa, Iowa. This will be his 4th meeting in that state.

Our missionary, J. F. Ray, in Japan, in a personal letter tells of the distressing conditions in Japan and suggests that used clothing, shoes, etc., be sent him for relief work. Send them before cold weather, marked "Used Clothing, no money value", and they will be admitted duty free. Send by parcel post to Rev. J. F. Ray, Senda-machi, Hiroshima, Japan.

The following is from an exchange and if true would indicate that the farmer is not getting a square deal.

"It takes 63½ dozen, or 762, eggs to pay a plasterer for one day of eight hours' work.

"It takes 17½ bushels of corn, or a year's receipt from half acre, to pay a bricklayer for one day.

"It takes twenty-three chickens weighing three pounds each, to pay a painter for one day in New York.

"It takes forty-two pounds of butter, or output from fourteen cows, fed and milked for twenty-four hours, to pay a plumber \$14 a day.

From one in close touch with Educational situation in the South, we hear there is a growing conviction on the part of the Baptists in the various states, that the Baptists in each state should take care of the literary education of their own people, and not depend on the Baptist of other states to do it. This is as it should be. For the life of us we have never seen why the Baptists of the Eastern states should call upon the Baptists of the states of Mississippi and Louisiana to support colleges for educating their young people. This business of calling them mountain schools is a poetic camouflage for asking people of Mississippi to support schools in North Carolina and other states. If North Carolinians were not able to educate their own people then we should be glad to help them. But they have twice as many Baptists and twice as much money as some states which send them help in the name of common fairness lets change this thing up. Nothing that is unfair can abide.

LIGHT WINE AND BEER

The editor of the Watchman Examiner, after saying many good things about Norway, which he recently visited, has this to say about its prohibition status, which will throw light on the beer and light wine agitation in this country. Here is what he says:

Norway prohibits the sale of all spirituous liquors, such as whiskey and brandy, but permits the sale of wines and beer. I spent three days in Christiania, the capital city of Norway, and never anywhere have I ever seen so much drunkenness in the same length of time. We got to Christiania late Saturday night. After being settled in our hotel we went out for a walk. It was near to midnight, but the streets were crowded with people. Reeling past us in a moment came two young men so intoxicated that they walked as if on a razzle-dazzle. On Sunday we saw a score of drunken men. We stood on the opposite side of the street and gazed at the front door of a great wine and beer resort. It was so full that the people were admitted only in relays—as two or more people came out two or more were admitted. Many who came out were in a state of intoxication. We mention this, not primarily in criticism of Norway, but as a statement of fact which throws light on American prohibition problems. Change our prohibition law and permit the sale of wine and beer, and you will immediately bring in again all the evils of drunkenness. This much is to be said in extenuation of the present situation in Norway—Spain has recently insisted that Norway shall take her heavy wines, if Norway expects Spain to continue to be her best fish market. So in desperation Norway has recently received much heavy wine from Spain, and the people are evidently drinking it to their hearts' content. But I have seen enough to convince me that beer drinking and wine drinking do not make for sobriety. More than ever, if that be possible, I am against tampering with the Volstead Act.

RELIGIOUS CONDITIONS IN JAPAN

Religiously, Japan is much at sea. The situation is right for great success in Christian propaganda. But one is bound to confess that as a rule neither the Japanese Christians nor the missionary forces are prepared to take advantage of the golden opportunity. This opinion is the result of careful study and observation, and is supported by the judgment of some of the foremost Japanese Christian leaders. It is a time for all of us in America to pray and to promote the work.

Our small Southern Baptist mission is making some special efforts to meet the opportunity. For one thing they have arranged for Rev. Paul Kanamori, a distinguished evangelist whom God has greatly honored, to conduct revival and evangelistic services in all our churches. The series has already begun. The Japanese Christians are counting on Southern Baptists to pray for them. The meetings will continue until the middle of December.—W. O. Carver in Christian Index.

The lack of trained leaders and the lack of adapted buildings constitute the two great barriers to Sunday School progress. Everywhere the cry is for more trained workers and for more and adapted buildings. I do not know of a Baptist church in Texas whose program is not halted by these two needs. I do not know of a Baptist church in Texas whose house is not filled with people at the Sunday School hour, and I could mention possibly one hundred that are using one or more buildings, poorly arranged, in addition to the church house. In small towns and villages, and even in rural communities, those in charge of the Sunday Schools have become expert in the art of improvising. And we have too long encouraged the art in that we have failed to give them something better.

L. W. WILEY,
Sunday School Field Secretary, Abilene, Texas.

BLUE MOUNTAIN BREEZES

Still they come! I wrote you last week that we had a better opening this session than we had a year ago, but that we had added forty-one rooms during the vacation, and still had vacant places. We expect another one today, one tomorrow and one next day. There are a number of other probabilities. We should like to fill all vacancies, and would appreciate the help of our friends.

Mrs. Callie Hoyle Guyton, widow of Captain J. J. Guyton, and mother of Prof. David E. Guyton, passed to her eternal reward yesterday. She was in her seventy-second year, was a member of the Lowrey Memorial Baptist Church, and a true wife, mother and servant of God.

President W. T. Lowrey and wife are having a new experience. They are left without a child in their home. Their sons and daughters have scattered through five states. Miss Lynn Lowrey is spending the year in Washington, D. C., Mrs. Ruby Lowry Buchanan is the pastor's wife at Paris, Tenn., Miss Sara Lowrey is at the head of the Department of Public Discourse at Baylor University, Waco, Texas, W. T. Lowrey, Jr., has a teaching fellowship in Mississippi College, and expects to take his degree at the close of this session, he is also doing some teaching at Hillman, Searcy. Lowrey has just entered upon his third year as a student in the United States Naval Academy.

The congregation at the Lowrey Memorial Church are enjoying the preaching of Dr. J. E. Buchanan, but are waiting to give a royal welcome to Rev. W. R. Cooper, the new pastor, who is to preach his initial sermon Sunday morning October 7th.

We hear glowing reports from our new neighbor, Dr. Duncan, who is the new pastor at New Albany.

Greetings to all our fellow-workers.

Faternally,

W. T. Lowrey.

BAPTIST BIBLE INSTITUTE

The sixth session of the Baptist Bible Institute, which opened on September 18th, is decidedly the best so far in our history. The opening exercises were held in Managan Chapel. After an inspiring devotional service some brief words were spoken by various members of the faculty, pastors of the city, and prominent visitors.

On the opening day the enrollment was one hundred and seventy-five, decidedly the best so far, at the present time it is one hundred and ninety-eight. Nineteen states and several foreign countries are represented. The number of students from Mississippi is forty-one, the largest number from any state. Hurrah for old Miss! We are grateful to the Lord for this fine number of earnest young people.

The members of the faculty report pleasant and useful vacations. Some went abroad, others engaged in various kinds of educational work, some doing special work in preparation for their teaching, and others were in different forms of Christian service.

President B. H. Dement delivered the opening address Tuesday evening, his subject being "Baptist World Brotherhood." Dr. Dement was sent by the Board of Directors to represent the Institute at the Baptist World Alliance at Stockholm. He and Mrs. DeMent report a most enjoyable and profitable trip, and we are glad to report that he returned in fine physical condition, having been greatly benefitted by the voyage.

In his splendid and inspiring address he brought before his large audience, in vivid and graphic manner, the main features of the great world meeting. After sketching hastily the wonderful growth of Baptists in many countries, giving glimpses into conditions as they exist, stressing the spirit of unity and optimism which prevailed, he closed by impressing upon his audience the wonderful and surpassing opportunity now presented for Baptists to take the world for Christ

and our holy obligation to do our very best to carry out the commission of the Great Head of the churches. A profound impression was made on all who heard, many who had longed to go, but were unable to do so, thus getting first hand information from this great world meeting.

The usual family spirit of the Institute is present, even more marked than usual if possible. Besides a healthy increase in numbers there is an improvement in the qualifications of the body as regards to preparation, as more are present from the various schools and colleges. There has been an unusual quickness of adjustment and getting down to hard work, all seeming to recognize that the work given will demand their best efforts.

The Baptist Bible Institute Memorial Press has been installed. Dr. J. E. Gwatkin and wife have just given \$1,000.00 for the establishment of the press in honor of Dr. Gwatkin's father, Mr. C. H. Gwatkin, and Mr. Gwatkin's mother, Mrs. Lelia A. Willis. The press is beginning to serve a useful purpose, as it offers employment for a number of our students who need to have for a portion of their time some remunerative work in order to continue in school. We feel sure that this gift of Dr. Gwatkin and wife will be the foundation and inspiration of other gifts for an ever-enlarging equipment.

The new Business Manager, Mr. E. C. Williams, of Mississippi, is beginning his work under favorable auspices and is making a good impression.

PROFESSOR

H. L. Rhodes of Ackerman writes: Our meeting began here Sunday, August 12, and closed Sunday night, August 19. Our pastor, Rev. H. G. West, who had just moved on the field, did the preaching. Mr. W. A. Huey, from the Bible Institute, New Orleans, led the singing. We had been without a pastor since February, but the faithful few had been much in prayer for God to send us a pastor to lead us into greater service in His kingdom. The church unanimously felt like the Lord led us to call Brother West. After much prayer Brother West felt the Spirit directing him to us and accepted the call. Then the meeting was announced to begin the second Sunday in August and we began praying for a great revival. Brother West preached the word of truth with the power of the Holy Ghost, never failing to hold up the Savior and offering Him to lost men. The auditorium was filled to its seating capacity at almost every service and at several services men had to stand, some even outside the doors. The influence of the meeting extended to the entire town. Visible results, 43 for baptism and 39 by letter. Four young men possessing splendid voices surrendered themselves to the service of the Lord and will return with Brother Huey to the Bible Institute in September.

EUROPEAN TRIP

W. E. Farr

(Continued from last week)

Sweden

Stockholm, Sweden. Here we attended the Baptist World Alliance. Many pages could be written about this Alliance and its significant meetings, but on reaching home I have seen articles by many others who were in attendance and therefore I shall have very little to say about it. This is a city of 600,000 people. The reception that these Swedish people gave the Baptists who had gathered there from all parts of the world was something marvelous. It seemed to us that they took perfect delight in making our stay in their wonderful little city as pleasant as possible. On a number of occasions men would go a block to three blocks giving you directions or showing you the place you were trying to reach. (So unlike Southern Europe, where if a question was answered a hand was immediately shoved out for "some change, please.") These people did things for you freely and willingly without expectation of compensation. In this city you see the highest building in all of Europe. To us it is a baby, being only sixteen stories. The Swedish people are a high grade people and there is less drinking in

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Norway and Sweden than will be found in any of the other countries on the continent.

We reached the high water mark of the Convention in the Roll Call of Nations. Every nation answered this roll call by a speech of three minutes from one of their best speakers. I could not help but be reminded of the final roll call of the nations of the earth and wonder if this was anything like it. All of the speakers from the English speaking nations brought wonderful messages. The next meeting of this Alliance will be in Canada. I was glad to see the stand the Swedish people took against smoking, especially the preachers, and the growing sentiment in favor of prohibition both in Norway and Sweden.

We were so fortunate as to be able to attend the fair that is now on at Gotenberg, Sweden, which in my judgment is a greater fair than the World's Fair at St. Louis in 1904.

On leaving Gotenberg we came to the Baltic Sea, which is usually only a two hours ride over. Just as we got on the boat there came up a storm and we were on the little sea for more than four hours, and I do not know how better to state it than to say that this boat did some real "shimmying." During this storm I saw the waters flash over the entire vessel. Everyone on board was desperately sick, and to say I was sick does not express it because I was too sick to die. During these hours there were some amusing things that took place. One fellow, contributing to the ocean all of his strength put into play, dropped off his little brown tie or it heaved off, and when his attention was called to it he said, "There goes my liver—let her go." One big fat woman that you would meet about three feet before you got to her, had to stand up by the side of the boat and feed the fishes sideways. After it was all over I was thankful I had had the experience—but it was some experience.

Denmark

This is a small country, but a very proud people. The only city we visited was Copenhagen, a city of 700,000 people with 500,000 bicycles. To tell the truth I did not know there were that many bicycles in the world. At certain hours of the day it was almost impossible to cross the streets because of them. In this city is the home of the king; his summer home is out on the edge of the Baltic Sea; it stands back about three-quarters of a mile from the main thoroughfare. We could see it plainly from the street and it impressed one as being a very beautiful building with beautiful surroundings. We were told that the people of Denmark loved their homes and delighted to live in peace—so unlike some other nations that I shall yet mention.

Germany

In Germany the crops are fine, clean and in good condition, and the small towns and villages seem to be in good shape, but the poorer class of people are suffering intensely. In Berlin there seemed to be suffering and disturbances caused principally by the low value of the mark. The first day we were there I owned 12,192,000, and take it from me I was some glad to be a millionaire for one time in my life. In 1914 these marks would have been worth three and a half million dollars in American money. Yes, I would have been a millionaire, but I am not now. As we were on the sight-seeing car taking in the city of Berlin, we passed hundreds of houses in course of construction, some of them magnificent buildings. One thing that was very noticeable to me was that at almost every turn we would make there would be a statue of some hero of war. These ideas are so grounded in the minds of the people that it seems they can never get away from the thought of war. I feel sorry for the people of Germany and I have a better opinion of them now than before I visited their nation.

Switzerland

We landed in Lucerne, which is considered one of the most beautiful cities in all Switzerland. From there we went out on a boat ride of eighteen miles, getting off the boat and going up on a little railroad to the top of Mt. Rigi, which is one of the highest peaks in the Swiss Alps. It is im-

possible to describe the scenery from this point. I sat on top of an iron post at the highest place and counted twelve beautiful lakes and twenty-six towns, twenty-four of them being on these lakes. Thousands of well-kept farms could be seen. From here we could also see the River Rhine and many of the Swiss Alps, one part of which had crumbled and literally destroyed a town which was located at the foot of the mountains five years ago, and had killed about five hundred people. The inhabitants of this section are rough in appearance and low in stature. As you will recall, Switzerland is a republic with fourteen states and a president; over half of it can be seen from Mt. Rigi. The people boast of the fact that they are peace loving and kept out of the late war, which was certainly a compliment to them.

Going through Switzerland, we are told, that over half of the time when on the railroad you are in tunnels. The largest tunnel in the world is in Switzerland, being over twelve miles long. All the railroads are run by electricity, for it would be impossible to be in the tunnels as much as you are forced to be and drawn by engines fired by coal. It is really inviting to ride on these electric trains. On our way we passed through one mountain twice, in tunnels. Through the same mountain is a dirt road; in fact they could have no dirt roads through there without tunneling. To say that the ride was beautiful does not begin to express it, because of the great scenery on both sides.

No doubt it will be interesting to you to know that the first English Bible was printed in Zurich, Switzerland, in 1535. This was during the reign of Bloody Mary of England when persecution was at its height. Zurich was a safe refuge to many thousands of people who came from Great Britain.

Italy

Milan is a city of 900,000 people. In this city is located what is said to be the greatest cathedral on earth. As you walk into its auditorium you view fifty-two massive columns twelve feet in diameter and three hundred and fifty-five feet high. All of its windows are memorial and made of the classiest material. The fact is that this cathedral is one of the wonders of the world in Gothic style. It contains over two hundred marble statues and some of the best paintings of the world. They were six hundred years building it and spent many millions of dollars on its construction.

Vatican

There are eleven thousand rooms in the Vatican; there are fifty-four inner courts; twenty-four thousand statues; they have an Egyptian manuscript which they claim dates 6000 B. C. In my judgment one of the greatest paintings they have is a picture of Christ; another great picture is where John is baptizing Jesus in the River Jordan; the guide stating as he was explaining it, "Now, gentlemen, you remember that we Catholics used to immerse altogether." Another great painting is The Last Judgment. St. Peter's Church, which joins on to the Vatican, is over six hundred feet long and was under construction over two thousand years; it is one of the three largest in the world. From the ground floor to the top of the dome there are eleven hundred steps in the stairway. We were told that over eight hundred million dollars had been spent on the Vatican and this church. When you remember that and then call to mind that almost under the dome of this church there are thousands of half clad, starving Italians, your soul rebels against the whole affair.

We visited the Coliseum where Ben Hur was played; where hundreds of thousands gathered in the times before Christ to witness the fights and games of the day. Over half of this building yet stands, giving you a good idea of its wonderful construction.

The Catacombs

Of course you immediately recall that the Catacombs are under the ground, twenty-two miles long. In going through you feel some ghosts about you, for in here in little sections on

each side of the passageway the people were buried. This dates back before Christ. As you go along you see bones and then some more bones and then piles of bones. As he visits these places one is reminded of the fact that everything is dated B. C. We went to dinner and I ordered soft boiled eggs and cheese; the eggs were B. C. and the cheese Catacombed.

We drove over the old Appian Way. It begins at Rome and ends at Brindisi, Italy. All along the roadside for miles still stand some sections of it. Our guide took us to the place where he said Nero fiddled and watched certain sections of the city burn. We stood among the ruins of one of the old temples and were shown the place where Paul was tried. Will ask you as a reader of this article, to turn to Acts, 24th chapter, beginning with the 24th verse and reading through the 25th chapter. Here you will find one of the greatest arguments ever made before a Supreme Court.

Naples

The second city in Italy, numbering nearly 900,000 people. The first morning we were there we noticed in many sections of the streets that women and children were milking goats and camels along with a few cows—feeding and milking them on the sidewalks. They stay on the streets and sidewalks, as they have no barns.

As soon as we could get a train we went out to Vesuvius, which we could see from the streets of Naples. After reaching the summit and standing by the crater, looking down into the mouth of Vesuvius, hearing it belch and watching its smoke curl into the air, I said to the crowd that I knew there was a hell, for there was the smoke-stack. We were shown a city which is now being dug up that in 1906 was destroyed by Vesuvius boiling over. The city was buried from five to twenty feet by this eruption. Then we went to Pompeii, the city that was destroyed and left buried for 1,760 years. Now you can visit the old castles and other ruins, showing that at the time of the destruction of Pompeii there were some of the greatest palaces and public buildings that the world has ever known. Here are a few things that were found:

A bed room showing the beds with father, mother and four children that were buried and petrified; another, with every indication that he was a very prominent man, showing him with his slave who died by his side, as they were evidently trying to escape; there is also a dog, and then there is a man who had climbed a tree; the tree and the body of the man are petrified. Every evidence in the world goes to prove that this was one of the most modern cities ever known; two miles of streets of palaces; great theater buildings with a seating capacity of five thousand plus; five public bath houses, and other evidences that are conclusive as to why God destroyed the city, which are unnameable.

Brindisi

From here we sailed the Mediterranean Sea on the ship Vienna, landing at Alexandria, Egypt, after a very quiet and beautiful voyage. The city of Alexandria has over 200,000 people and is very modern. In Cairo, Egypt, a city of 900,000 souls, 150,000 of them are Europeans. We visited the Egyptian Museum where there are many things to be seen. They date back four to six thousand years B. C.; some of King Tut's treasures. It was our privilege also to visit the River Nile and see the place where Moses was put in the bulrushes. We visited the Pyramids, four hundred and fifty-one feet high; the Sphinx, twenty feet high, which was put up in five sections. We went to the Mosque. When we reached the door our shoes were removed and clean slippers put on our feet before we were permitted to go inside. The natives have to wash their feet at the fountain which is just in front of the entrance. There are over five hundred electric lights in this auditorium; the dome is said to be one of the most beautiful in the world; the carpet on the floor one of the most costly; all the inside work is of the finest marble. There were

(Continued on page 7)

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices: whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

INITIATIVE AND PROGRESS

There are many things in the meetings of our District Associations this year to inspire hope and courage and confidence. It seems that the dividing up into county units has brought the work more to the people and brought a larger number of the people into actual participation in the work. In many cases new blood is brought into the body and new men are feeling a larger share of the responsibility.

But there is a word of caution which needs to be spoken lest we drift into a passive habit of mind that bodes no good for the future. There is no sure and permanent progress for the kingdom of God except as it opens the way for individual freedom and initiative. The individual man is the unit in kingdom work, whether we look at it from God's side or man's side. God works on the individual and the individual works for God. Whenever responsibility is put upon each, there will be development of personality. When this is absent there is stagnation.

We have too many passive members in our associations just as there are too many in our churches; people who are mere spectators; interested spectators maybe, but still just looking on. We are trying to correct this in the churches by dividing into groups and giving each one something to do. Something of this kind must be done in the association.

It never does people any good to have everything done for them. It is the way to paternalism, monarchy, weakness and final disintegration. There are too many people in the association who have no part in the meeting, and the tendency this year is more in that direction than ever. Hitherto some brethren have had to work their minds and get up a report which was at least the product in a measure of their own energies, but this year, a large part of the minutes of all the associations could be printed in one place and published for them all. One minute would answer for the whole lot. This puts a stop to any further initiative and prevents any real progress. There is no progress where there is no thinking on the part of the mass of the people. A democracy presupposes intelligence. This means information and thinking.

Now predigested food may be good for infants and invalids, but it helps even hens to have to scratch for their own worms. A river is not supposed to run from its mouth up, but from widely separated springs and the showers upon many hills into the great stream. So the thinking and planning of the denominational work must not be left to a central agency, but must come from loving and loyal hearts in all the churches. The seed that sprouts in the barn or granary will never bring forth fruit; only that which springs up in the fields. The thinking of our people, the initiative in our work, must always originate in the masses. If this were merely Baptist doctrine or Baptist custom, we need not defend it or abide by it. But if it is a fundamental of progress; if it is an essential quality of the religion of Jesus; if it is the Bible

conception of Christian work, then we cannot afford to ignore it.

It is not a healthy symptom when brethren wait for a report to be handed to them ready prepared to be dished out at an association. It is better for a man to study things out for himself. It will involve some labor, but work is the price of progress. Thinking may bring on a headache for a time, but after the travail is over maybe many will rejoice that a manchild is born into the world, in the form of an original idea or a helpful suggestion. Anyway it will be your own, and not one you have borrowed or adopted, or surreptitiously taken from the obstetrical ward in some hospital for ideas.

THE SUPERNATURAL, THEN AND NOW

An earnest and apparently wholesome discussion is in progress in newspapers and magazines with reference to the supernatural element and content of religion. For generations it has been a part of the common faith of men that true religion is from above, is a matter of revelation from God, declared with divine authority. Along with this conception of the one true religion, there was the conception that all others were of human origin, or so mixed with human elements as to make them corrupt and corrupting in their effect upon those who professed and practiced them. The difference in the true and the false was sometimes expressed in this way: The first conceives of man as having been made by God in his own image. The false made a God in the image of man. The Psalmist said of the false conception of God: "Thou thoughtest that I was altogether such a one as thyself."

It is not the purpose of this brief article to discuss the general question of the supernatural element in true religion. Here it is simply assumed. For us a religion that comes up from man, rather than comes down from God is no religion at all, but simply a speculative philosophy nearly feeling its way toward the light. It carries no certainty no authority or obligation. But supernatural religion is a revelation of God, and a communication from God, attested by sufficient and satisfactory evidence. It is embodied in the person of Jesus Christ and presented to us in the written record of the Holy Scriptures, the product of God's Spirit working in the minds of men through whom the will of God was infallibly revealed. This revelation is sufficient for the faith and conduct of all men.

There is needed no further revelation to determine the content of faith nor the principles of conduct. But does this exhaust the supernatural element in religion? Is there nothing in our dealing with God today or in his dealing with us that transcends the ordinary and orderly processes of nature? Does God not come down to deliver us now as in the long ago? Does not he deal directly, personally with the souls and bodies of men today as in the days of Abraham, or Joseph, or Moses, or David? In other words has he changed his method of dealing with men? Has he moved from direct operation and personal supervision of the world? To reverse the words Jeremiah, is he a God afar off and not a God at hand?

To the ancient Jew the difficulty was to conceive of God as one afar off. To us the difficulty is the reverse; to conceive of him as "at our right hand," as "not far from anyone of us," as really "nigh into all that call upon him." We are ready to admit the miracles of the ages past, but too slow to see the wonderful working of his hand in the world today, and in all the minute details of our lives. We are ready to admit the miracles of the fire which Elijah called down from heaven on Carmel, but slow to see the breath of God in the scorching flames of today. We are able to see the pestilence which God brought upon the rebellious Israelites in the wilderness, but we are slow to see the judgment of God on our cotton patches in 1923. We note with simple faith the story of Elisha's prophecy in II K. 7:1 about God

fixing the price on flour and barley, changing it radically in twenty-four hours, but we are not always so apt to see the hand of God in the price of cotton and corn and hogs and cattle today.

We read with what seems to us implicit faith about Hezekiah's life being spared and lengthened in answer to prayer, but do we have the same faith in a presently acting God and loving heavenly Father, when we call upon him in trouble? Are we worshipping a God who died 2,000 years ago; or one who ever liveth? Are we trusting in a Savior who finished his work long ago and went out of business; or are we the servants of Him in whom all things today consist? Beloved, if God is not active today, our religion is vain. If he is not working still all things after the counsel of his own will, we are worshipping impotence instead of omnipotence. If he is not the God of the cotton fields and the corn fields, then he is not the God of the churches. If he does not "send the sunshine and the rain," if he does not send "the harvests golden grain," if he is not the God of the whole earth, he is not Lord over any part of it. If we cannot pray today and set the heavens in motion, then what is our religion worth?

The religion of today without a present day supernatural element is no religion at all. Beginning with the independent and personal working of his Holy Spirit, and continuing through all the processes of grace, including miraculous answer to prayer, the controlling of all the forces of nature in the interest of his people and his work, God is just as active today as ever he was. If the supernatural element is not abiding, then the heart of religion is perished. May God give us eyes to see his hand in all the smallest incidents of our present day living.

FROM PARIS TO LONDON

This may be another "Tale of Two Cities," but it will not be as long (nor as interesting) as the one that Dickens wrote. We were bundled into two taxis, baggage and all (which our English guide has pretty nearly quit calling luggage), and whisked away from the Palais d'Orsay across the Seine, under the shadow of the Louvre and across the Champs Elysees to the train for Boulogne. "Keep together there! Are we all here? Is the baggage all on the barrow?" Threading our way through the crowds, pushing and rushing, six men and one lady, we made our way through several gates, past a number of officious gate keepers. "Show your tickets!" This way, please! Are we all together again? We finally boarded the train and drew a long breath. We came nearer being hot today than at any time on the trip. This was August sixth and the weather has been delightful. Farewell to Paris; we took a straight northward course. The train stopped nowhere for passengers and only once for water for about a hundred and twenty miles.

We whizzed through places whose names were daily in the newspapers for a long period of the war, Clarmont, Rouen and Amiens. There were occasional signs of destruction, and at one place, apparently a foundry, the old barbed wire taken from German forts seemed to be stacked up on acres of ground. A little nearer the coast we saw the traces of the war in a large British cemetery, where the soldiers' graves were marked, not by crosses, as we had seen the Americans and French, but by flat stone markers, much as in the old cemeteries in America.

Here we are at Boulogne in three hours and there's a mad rush for the boat. But again we have to pass through a narrow gate for tickets, and before another official who examines your passport. He opens it, says "American," slams it shut and hands it back to you. On the boat there's another rush for the dining room, more collection of tickets, more going to a British officer who examines your passport again, asks you how long you will be in England, on what ship you sail, etc., gives you a white card to get off with, takes yours which you have filled out and passes you on. But here is the worst rub of all when we go to get off the boat. It is a holiday

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on both sides of the Charnel and the boat is crowded to its capacity, 1,200 on a small boat. Such a jam as everybody makes for the gangway. Sardines have plenty of room to move around and go visiting in comparison with this crush. And remember each one of us has two valises. Finally I am out on the dock at Folkstone and find that I am the first of our group. Of course there's no keeping together in such a mob as this, and so by previous agreement we wait here for one another.

After so long a time the rest have arrived, including the lady, and we break for the custom official who is to examine our baggage. He sizes up our American bunch and marks our baggage without examining it, but not until he has asked each one if he had any "wine, spirits, tobacco, or perfume". I can say for the whole line of these customs officials that they have treated us as white as anybody could. We have been told that the worst of all are the American customs officials, but then we have heard bad reports about the others too which we found to be untrue so far as our experience went. But it is a blessed thing to live in a country where you can travel for a week and not have to be showing a passport or having your baggage examined every few miles.

And now we are in another little dinky train and off for London. By twelve o'clock at night we are here, where we thank the Lord that they speak an intelligible language. True they do not speak it just like we do in Mississippi, but if you will ask them over a few times you can understand the most of it. We've reached the land of Pears soap, Colmans mustard and Worcester sauce. This is the first place I have found since getting across the Atlantic ocean where I found soap of any kind, except what I carried with me. Oh I suppose they have it but they didn't divide with me. They have plenty of perfume, and some people think that is a substitute for soap. And there are certain preachers who sprinkle perfume in their sermons, but it doesn't seem to cleanse anybody.

There is room and time here for only one incident of our first day in London. I had heard of the interesting ceremony of "relieving the guard" at St. James' Palace every day at eleven o'clock. So I went with the rest to see it today. We were a little ahead of time and as we approached the palace, which is rather an ordinary building, I was struck with what seemed to be a full life sized statue, just ahead of us, indeed bigger than an ordinary man, with a red coat and black trousers, with a keg on its head about a foot and a half high and a foot in diameter. But as we got closer I saw that it was a man and not a statue, with his right hand resting on the muzzle of his gun and the butt of the gun on the pavement. His stillness startled me. I passed him by and here a few paces on was another one just like him. They were as still and stiff as stone, and were the outposts of the guard. I watched one of them afterward for some time to see how long he could stand without batting an eye or moving a muscle. He didn't seem to know I was there. He didn't seem to know anything. He was as immovable as King Tut.

But we passed on around the corner and saw a great crowd of rubber necks just like ourselves who had come to see the show. And it was worth seeing. As we came before the open court at the palace the whole guard was in full view. They were the finest looking bunch I ever saw, though their faces were hardly visible, it was just their clothes and equipment. Their suits were smart to a degree. Their coats a brilliant red; their trousers creased like an axe blade, their little packs on their shoulders strapped on securely and the things on their heads that looked like a keg were bearskins that made them look about seven and a half feet high. Every one of them was tall, apparently more than six feet and as straight and stiff as arrows. There seemed to be about fifty to a hundred of them, a few stationed about at the corners, but the line drawn up near the wall at the back of the court. Three of them

were marching back and forth away from and back to the others. These seemed to change every few minutes. The officers wore crape on their sleeves on account of the death of President Harding. All the British and American flags are at half staff for the same reason, and will be until his burial.

But directly we heard music approaching and down the street came the relief guard. It was a sight to see them come marching in. Such smartness, precision, stiffness, steadiness, firmness. I am not surprised that General Grant once seeing a review of the British army remarked to the British general at his side that "there was the swing of conquest in their tread". Our English guide who was by my side said, "I wish I were back in the army; it's a great life". These who came were the Welch Guard, we were told, and those whom they relieved were the Cold Stream Guard. There were the usual salutes from both companies and the new comers took their places and began their customary drill. There must have been a thousand spectators, and we all rushed up as close as we could. There were policemen to tell you where to stop and when to move back, and I must say for them that they were as civil a bunch of policemen as I ever saw. They always spoke most courteously to the crowd and the crowd was most respectful to them. There was no yelling at anybody, but a gentle, "Stand back a little, please." We had seen the French Cuirassiers marching down the Champs Elysees at Paris, and the procession at Barnum's show, but this was the best yet.

As we came back down the street from a window shopping expedition there crossed the street almost in a trot a small group of women whose clothes were mostly feathers and they looked as if the feathers had been plucked from the top and some distance from the ground. They were hideously ugly. I asked an ordinary Englishman on the sidewalk what sort of show that was. He said, "Ah-h, noow; you have asked me a question! Anythink to mek a living!" But tomorrow we are to tour the city. I have walked miles today, and am tired. Good night.

It is said that more than a thousand people have been at the recent Sunday night services at First Church, Grenada, to hear Pastor Farr report of his visit to Stockholm and Palestine.

Texas Baptist touring in Palestine subscribes \$1,250 to buy a lot for a Baptist church in Nazareth. The Pastor is S. Musa, who was once a student in the Fort Worth Seminary.

Swedish Baptists are only 60,000 strong but they have a larger number of subscribers to their denominational paper than we have in Mississippi with three times their number, and they have a foreign missionary for every 600 of their membership.

The West Laurel Church has secured two lots just north of their present location, for a new building. It is on an elevation, and on the principle street in that part of the city. The church is unanimous and is going forward in a fine spirit.

Brother O. C. Cooper went from Mississippi to Lagrange College, Missouri. He is pastor of two half time churches about 60 miles distant, one in Missouri and one in Illinois. The first has a ten thousand dollar building, large congregation, spiritual people. The other has a good building and meets its obligations promptly. In both the young people are at work and helpful.

The editor of the Word and Way who didn't go to Stockholm said he was glad to read something of what various brethren had written about the trip to Stockholm and the Baptist World Alliance, but that he was glad he didn't have to read it all. As one of those who did go, we have found the reports of other brethren exceedingly interesting. They have helped us to see through many eyes.

Moderator R. D. Stringer announces that Lincoln County Association meets with Pleasant Hill Church Oct. 19.

Dr. Henry Allen Tupper has resigned the pastorate of First Baptist Church, Washington, D. C., and will engage in literary work.

The Negro National Baptist Convention is said to have had 10,000 in attendance, and their financial report showed a hundred per cent increase over last year.

Brother H. L. Spencer is a Mississippian who is making good in Mounds, Ill. He is moderator of his district association, to which his church reports nearly \$1000 given to the 75 Million campaign.

Dr. and Mrs. A. C. Cree of Atlanta, announce the marriage of their daughter Mary Cree to Mr. Joseph Marion McLaughlin on Oct. 2nd. We wish them the fullest measure of the Father's blessing.

Secretary J. F. Love returned to Richmond from his trip through Europe and Palestine, about the last of September. He is oppressed with the sense of the need in these various fields and with the delay of our people in meeting it.

In its letter to the Association last week, the First Church of McComb reported 268 baptisms for the past year. Recently a great company was baptised in the nearby river at the close of the revival meeting and we heard a Methodist Lady say it was very beautiful.

Brother C. S. Thomas of Geneva, Ala., returned for the second summer revival to Fulton, Miss. where A. J. Darling is pastor. Another great meeting; thirty-five additions in this county site. The church is growing rapidly under Pastor Darling's ministry which extends out in the country.

The Religious Herald tells of a country church in Virginia which on discovering a young woman in its membership who earnestly desired to be a missionary, raised in a few minutes enough money to send her to the training school that she might fit herself for that work.

The Central Baptist Church at McComb is not two years old yet but makes good report this year to the Pike County Association. Contributed for all purposes \$4555.75, and received 56 new members. The Church has recently enjoyed a week of Bible study conducted by Dr. G. W. Riley of Clinton. The church will let the pastor off next year to travel some.

At the invitation of the County Convention of the W. M. U. of Mississippi Association it was the editor's privilege to make a missionary address. It is so easy to speak to people who are already interested. Nearly every church in the Association was represented and made good reports through messengers. Pastor Suttle preached a good sermon on "Go Forward." Mrs. Aven represented the state W. M. U. Mrs. Toler presided and a splendid program was given including a good dinner.

The Pike County Association met last week with Johnson Station Church. Pastor Johnson was the master host. Judge Hewitt presided most efficiently. This body has one of the finest group of pastors we have seen anywhere such men as J. W. Mayfield, J. H. Lane, W. A. Hill, R. R. Jones, R. H. Purser, J. H. Gilmore, L. Bracy Campbell, etc. And the reason for it is they have such a fine group of laymen and women. We were not present the first day when education was discussed, but heard splendid discussion of missions and social service, and were given a chance to make a few remarks ourselves. The house overflowed the first day and the speeches overflowed the second.

SEEING, HEARING AND FEELING IN TURKEY

By W. Y. Quisenberry.

For one week I have been waiting in Constantinople for the decision of the Soviet Government as to whether I shall be permitted to visit Russia. Their representative here, seems to be an unusually bright and quick-witted man, after a short conversation with me said he would take the matter up by wire with Moscow if I cared to pay for the message, that fifteen Turkish pounds would be necessary, he hoped to have an answer in a few days. My growing desire to know the real facts as to conditions in Russia has made me try to wait patiently on this final effort. My prayer is that God's will may be done in this answer, but while waiting I have seen, heard and felt perhaps more deeply than at any other time in my life.

Who that has ever visited Constantinople and seen its beauty and its ugliness, and known anything of its marvelous history, going back to nearly 700 years before Christ, under the Genoese, the Romans, the Persians, the Greeks, the Turks; each ruling and being ruled; with marvelous achievements in art, literature, and architecture; in religions and non-religion, in the clash between heathenism and Christianity, with the titanic struggle between the East and the West,—who that has been here can ever forget it? How every emotion of heart and mind is stirred as one contemplates the past, and the strange things that are taking place here today, as the Turks just yesterday ratified the treaty of peace made at Lausanne. How I would like to write in detail, but how helpless I feel in a short article, and yet perhaps how incompetent I am to write. Just one remark as to the future.

It seems to me that Turkey has won, not only in generalship on the field of battle, but in the field of diplomacy under Mustapha Kemal Pasha, who is a graduate of Berlin University. His leadership has caused a break with very much of all past Turkish history. The way now seems clear for Turkey to take her place as one of the nations of the earth, or to prove herself utterly unfit to be a member of the civilized nations. There seems to me a great deal more power among the Turkish people than I had dreamed of from my knowledge of them. There are many young men of marked gifts and ability, and something is certain to happen for good or evil from this date. My prayer is that it may be for good.

Today I have attended services at one of its historic mosques in which the Caliph himself, who is the religious head of the Moslem religion, was in attendance. Long before he was due to arrive thousands of people were eagerly expecting him. As he landed from his royal yacht after crossing the Bosphorus, he mounted a handsomely caparisoned, high spirited, beautiful horse, with the help of a brilliantly liveried attendant. He then rode to the mosque through a street literally lined on either side by brilliantly uniformed soldiers, amidst stirring music, and the bowing of the multitude. When he entered, the mosque was packed to its utmost capacity with men apparently from all walks of life, men in uniform and fine clothing, the rich and the poor, with numbers of nationalities. Judging from their dress and color of the skin, all wearing head dress and all without shoes. There were no seats in the mosque, all sitting on their toes and knees, and prostrating themselves often with their foreheads touching the floor. The music was rendered by a choir of only four voices, and like some I have heard in the home-land was not understood, it was neither "with the spirit nor the understanding." The sermon was delivered in Arabic by a priest gorgeously appa-ralleled in green and gold. He had a strikingly handsome face, but if Allah understood him I am sure there were many in the audience who did not, for I was told by my attendant that only about four or five may have known Arabic. In that congregation there was an unquestioned spirit of reverence and humility. How my heart tried to cry to God, the only true

and living God, that these people might know Him and His Son Jesus Christ, the only hope for a sinful world. There was no mention of money, and yet some one gave money to build these mighty mosques, and to keep up their priests, many of whom were in attendance that day dressed to the king's taste. Some of my ministerial brethren would feel a tinge of jealousy to see the modern and elegantly tailored suits they wore, except the unchangeable Fez, and that would certainly please some of the Shriners at home.

This afternoon I attended a service of the Howling Dervishes. It was the strangest, the most fantastic, the most fanciful, and mysterious that I have ever seen. The building was packed and jammed within and without. Fortunately my guide knew how to provide advantageous places for my wife and me. About us were Americans, Brazilians, Englishmen, Frenchmen and others, with many soldiers and officers from the allied battle ships. We did not get in until after the worship had begun. The members of this cult were standing circle fashion with two or three priests in the ring, and they were chanting, or breathing out, or coughing out, in the most convulsive manner imaginable something, I could not tell what, while they swayed and contorted their bodies in almost every conceivable posture, from an elect position first to the right, then to the left, then backwards and forwards, then up and down on their toes and heels, faster and faster, louder and louder, until sometimes their faces would almost touch the floor. Many of them became wringing wet with perspiration, the apparently leading priest shifting his outer robe, a little later his second robe, finally his turban, letting his long uncut hair spread over his face and shoulders (all these priests have apparently never known a shave or a hair cut); higher and higher the emotions surged until from lack of breath some of them dropped out of the ring from exhaustion. All these motions and breathings were rhythmical to a marked degree. Among these worshippers were old men, gray headed and feeble, young men, and very young boys, one little fellow four or five years old held by the hand by his father. One of the number finally knelt within the ring upon a rug and was quickly covered entirely by a canopy held over his head by several kneeling priests, I was told that he was thus initiated as a new member. During this service a young man was singled out of the group and had his jaw pierced through by a sharp stick some eight or ten inches long, I was told as an act of penance for sin. During the intense emotion a goodlooking, apparently a business man, pressed into the ring to the priest, and whispering something to him went out in the congregation and brought in his arms a baby about a year old. When he entered the ring several sprang in with a sheepskin and placed it in the ring. The man put the child on its back on this skin. Immediately two men stood, one at its head and one at its feet; the priest put his arms on their shoulders and then put both feet on the stomach of the child to trample out the devil that was making the child sick. The father then took the child back into the congregation. Again the frenzied motions, then a shriek or two of music, and sing song oration by one of the priests within the ring. Yet from the faces of these worshippers, some of whom seemed to be intelligent, though many were ignorant and poorly dressed there seemed to be an intense earnestness, all this in the name of Allah. Oh! if the spirit of God would only help those of us who have the light and knowledge of Jesus Christ to realize the needs of the lost multitudes, and would give us grace to make us willing to give of our bounty to share with the multitudes who have no light and life.

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

But this is not a start as to what I have seen, heard and felt in strange and wonderful Constantinople.

FROM JAPAN

J. F. Ray

Home address: Senda-machi, Hiroshima, Japan.
(Written from 302 Karuizawa) Sept 8, 1923.

Dear Homefolks:—

Since several incorrect reports have been published and cabled abroad regarding the safety of our people since the disastrous earthquakes of Sept. 11, and the devastating fires that followed destroying almost entirely the great cities of Tokyo and Yokohama, it has seemed proper to me that I should write a personal letter to you to give assurance of the safety and well-being of all our body of missionaries, working in Japan.

About 200 foreigners, chiefly business, professional and diplomatic residents of the two stricken cities, lost their lives. Only a few names of missionaries are reported as dead or missing. The vast majority of foreign residents as well as the Japanese escaped the sudden death which would have followed such a catastrophe had it occurred in the darkness of the night.

Various estimates of casualties range from 150,000 to half million in both cities. Nearly all of Yokohama and about three-fourths of Tokyo lie in devastation, debris, ashes and ruins. Ships in Yokohama harbor rescued and transported thousands of refugees to Kobe where they are cared for and fed. Other ships in port served as hospitals for those who were rescued from the fallen ruins in a critical condition.

Railroad and telegraphic communications have been so disturbed, broken or cut off that it has been difficult to get news except by messengers walking or motoring and this has been exceedingly difficult on account of obstructions in the roadways. After one week lines are being re-established and it is possible now in a very limited way to travel and get messages direct.

The trains are so congested however, that we foreigners in Karuizawa, 88 miles from Tokyo, have little hope of getting home inside another week or ten days. Refugees fill the trains to the limit, then climb on top, fill the engine and coal tenders, swing out the windows, hang on the steps and between the cars as long as there is space to cling to, even beyond what is safe to life.

The 100 miles from the center of the disturbance, the volcanic Island of Oshima, off Tokyo Bay, Karuizawa was severely shaken until many people were afraid to stay inside their houses. For two days shocks were frequent, making houses and trees sway to and fro. More than thirty distinct quakes thru the past week have been felt but no loss of life here nor any damage scarcely has been reported. Rev. and Mrs. Collis Cunningham of our Mission lost all they owned in the Tokyo fires except their Summer clothing which they had here. Our Mission property in Tokyo was damaged several thousand yen but escaped the fire. We praise God for safety.

Brother C. H. Fry of Blue Mountain writes: We have just closed another very fine meeting with Myrtle church, with 18 additions. New life was put in the church and a different spirit among the young folks. Myrtle has a fine lot of young people as any one ever met. We held a meeting at Harmony church in the northeast part of Tippah county and there were 16 additions. Brother Eubanks, a great old servant of the Lord, was with us there and we had a great revival.

West Laurel church has purchased a lot for their proposed new building, 108 by 150 feet and will be large enough for a parsonage also. Pastor Bryan Simmons has a responsive and aggressive congregation.

Rev. G. W. Riley of Clinton has been in good meetings at Poplar Springs, 31 accessions, Rev. J. A. Linton pastor, and New Salem, Rev. J. R. Hitt pastor. Both of these pastors are fine men to hold meetings with.

"Sell what thou hast and give."

(Continued from page 3)

eight acres of ground that cost millions of dollars. There are three of these mosques. One for everybody; one a place for tourists to visit, and one for kings and princes alone; into this we were not invited.

The soil in Egypt, at least between Alexandria and Cairo and all that section, reminds one of the rich delta of Mississippi. There are wonderful cotton crops. The natives live in mud houses and are not at all inviting in appearance. When the young women become engaged to be married they wear a white veil; after they are married they wear a black veil and black clothes, and a collection cup on their noses.

The natives, especially in the cities of Alexandria and Cairo, worry the very life out of you for tips. Ask one of them a question and a dozen are at your side, all wanting a tip.

Greece

We sailed from Alexandria, Egypt, to Athens, Greece, a distance of over six hundred miles. The Mediterranean was calm and the weather ideal. In the boat were a number of Americans, most of whom were connected with the Far East Relief Association. This society for many months fed thousands and thousands of starving folks; the fact is that if it had not been for this association, many people would have perished. The city of Athens has something like seven hundred thousand inhabitants. Most of the business houses are new and modern and the people seem to be somewhat progressive; however, the Greeks live in the past.

A Visit to the Acropolis

As our guide carried us over this historic spot, telling us of the wonderful Greeks who at one time occupied this place, many of whom we might mention by name if we had space, there was every evidence that master minds had designed the temples and other buildings that had once stood there. But this is all in the past and it is now kept up by the government principally because of its historical value. The Acropolis to us, however, was not as interesting as Mars Hill. You will recall immediately that it was on Mars Hill that the Apostle Paul preached. I cannot describe my feelings as I stood there and as I walked up and down the same series of steps that Paul travelled, and if you could see those steps you would agree that they had been there for some thousand years. From this point you have a wonderful view of the city of Athens that lies at the foot of the Acropolis and Mars Hill.

The Stadium, where the Greek games are played, has a seating capacity of over seventy thousand. The new Temple of Science and the new Museum are really great buildings and up to date in every respect.

It was our privilege to attend a service in the city of Athens. The church building was very, very fine; inside were massive columns, hundreds of golden candlesticks and many beautiful little electric lights; altars which cost an immense amount of money; in fact everything had been done to beautify the building. To your right as you entered the door was a stand where you could buy cigars and cigarettes, and where you had to purchase a candle if you used one. Of course our crowd did not buy any candles, but as we stood there in the center of this building with hundreds of people standing all around us, as there were no chairs or pews in the auditorium, watching and listening to the ones who had the service in charge, you would see a leader appear from behind some altar sprinkling his water or incense all around the altars, reading some kind of junk that none of the audience could understand, appear and disappear many times with the same sort of foolishness. At intervals you could hear male voices, and they were highly trained voices, singing songs which we could not understand; then toward the close of the service the leader came to the center of the auditorium, climbed up on a little box that looked like a pigeon roost and read a lot of stuff from a ritual, none of which we could understand and all of which seemed to us like anything but real heart

worship. As we left the building there were beggars by the score all round the front doors and along by the side of the church. These indescribably horrible looking creatures, with the appearance of having almost every disease, excited our sympathy very much. As we went away we thought this was religion but not Christianity.

The three priests who had charge of these services had long whiskers and long hair done up in a wad like a woman, and with their gowns on had the appearance of women. They looked as if they had never had a hair cut or a shave in their lives. The fact is I wanted to operate on their faces and heads while they operated on the people with their ritualistic performance. At last I felt a bit at home when they passed the plates and took up collection, and take it from me when the collection plates were in they were filled with money.

When we left Athens we went entirely across the country of Greece, passing through Servia. Our train spent three hours in a little town in Servia, and Rev. Norris Palmer, who was my pal on all the trip, went up town while our train was at the station, it being about nine o'clock at night. By actual count he found forty-nine saloons open and two small drug stores. That will give you an idea as to their drinking ability. Scarcely a train passes through this section without some passenger being robbed. We had no desire whatever to stop in all of Servia and do any visiting, so the next place we stopped was Venice, Italy.

This is a beautiful city on the water. In fact it is water and buildings and buildings and water and then water and buildings. When you step out of the door you step into a boat and when you get out of the boat you get back into the hotel. Many people rave over it being a beautiful city, but I am not so crazy about it—too much water for me, even a Baptist.

Paris

It is impossible to tell what one would like to about conditions in Paris. It is surely a wicked city, with its thousands of saloons and drinking shops. As our guide directed us over the city on every side you would see statues of heroes of wars. In fact they connect Napoleon's name with almost all of their statements about wars and rumors of wars. They have the most magnificent paintings of the leaders, kings and presidents of the allied forces of the late war.

We visited the battle fields of Verdun. This is a town of 14,000 people. We were told that only one house was left standing untouched by the shells in the late war. However, they are rebuilding the city in great style. There are three and a half miles of this city under the ground, which is only used in times of war. During the last war there were nearly two hundred thousand soldiers under this section at one time. We visited the Fort of Vaux, which was the theater of heroic fights during the war; the fort itself changed hands numbers of times. From here we were shown the battle section where the Americans lost 150,000 soldiers, and around this fort the Germans had 650,000 and the French 450,000 slain, to say nothing of the scores of other sections pointed out to us from this commandnig fort where thousands multiplied by thousands of men gave their lives. You can also see from here the sites where six towns were wiped off the face of the earth, three of the places where you would never dream there had ever been a town. The other three have been built back in a small way. The most beautiful cemetery in all of that country is American. We stopped and took a picture of this.

We also saw the "Monument of the Trenches of the Bayonets." This monument was erected by a Mr. Bond of Buffalo, N. Y., in memory of his son who was killed during the war. This is a concrete monument and is over the trenches of the bayonets. Here you see something that has never been known before in the history of the world. A trench filled with French soldiers was blown up by the Germans, closing the trench en-

tirely and leaving the points of the bayonets protruding above the ground; it remains just as they found it.

The National Museum

The National Museum is the greatest in the world. This is located in Paris and is the king's old palace. They have some really great paintings in there and the largest variety of paintings of any museum in the world. One who loves such things could spend weeks in this museum. They have a magnificent painting of Jesus on the Cross.

The only objectionable feature to me was that they never left anything off in the paintings. Of course they call this "fine art," and the artists of the world chime in singing the praises of such art, but I do not get their point of view. Another thing I found very objectionable in Paris was that often on the streets or in the cafes you would see a beautiful French woman with a negro as black as tar.

Belgium

We were in Brussels on Sunday and Monday. It is a city of over 900,000 people and is very beautiful and attractive with its many modern business houses and factories. To our utter surprise the saloons and drinking shops were wide open all day Sunday; never in our travels did we see as much drinking, and by eleven o'clock Sunday night some of the main streets of the city were roped off and thousands of the people were drinking and dancing and the bands were playing. Brussels shows no effects of the late struggle. These war-torn nations, Belgium, France, Germany and Italy could pay every cent of the indebtedness that now hangs over them within ten years with the money they spend for whiskey, wine and beer. Now this is not a statement given without having been investigated purposely. Why should America pay their bills and let them drink themselves to death? The average European spends nearly one hundred dollars per capita yearly on drinks and the above mentioned nations spend more than double that amount. These figures were given out by the Statistical Department.

Holland

Between Rotterdam and Amsterdam is the city of Hague where the great peace treaty was signed. These are three beautiful cities, surrounded by great farming districts. The country is prosperous and a fine spirit prevails among the people. The amusing feature of these cities is that their banks are "Dam Banks," their hotels "Dam Hotels," their post offices "Dam Post Offices," etc. Of course these words appear on the front of the buildings and they make you exclaim, "Some Dam place."

From Rotterdam we sailed to America on one of the great Holland-American liners.

While on our way home we had some experiences on the stormy and foggy days, spending ten days between Rotterdam and New York. At times nearly everybody on board was sick, especially in a storm on the English Channel where the old boat did some twisting and turning, jumping and bucking. I am happy to say I was not sick a minute on this voyage. In fact, I crossed the ocean twice, the Mediterranean Sea twice, the Irish Sea twice, the North Sea once, the Baltic Sea once, as well as a few other seas, and of all the seas that I did see and I did not see, I was sick only one time and that on the Baltic Sea. So you can see I was some fortunate on the seas.

More later. Next will be on Palestine.

Yours truly,

W. E. FARR.

Grenada, Miss.

Raleigh Wright and W. C. Grindle have just closed a very gracious meeting with Pastor V. C. Kincaid at Haleyville, Ala. Of the 82 additions many were strong business men. At times not more than half of the people could get into the house.

"Sell what thou hast and give."

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

Many of our Associations are electing new officers at their annual meetings. The Superintendent would lend a helping hand if she would kindly send the list of officers for the coming year to Miss M. M. Lackey, Box 520, Jackson, Miss. This will enable her to keep a correct mailing list and the new officers will receive helpful literature. Without the spirit of mutual co-operation we will not be able to do our best work.

We have just entered the last month of our second quarter's work. With the close of October one half of our Southern Baptist Convention year will be gone. Are you checking up on the Standard of Excellence in your society and Auxiliaries? Point three and four in the Standard should claim your special attention this month. Point three, "Paying Campaign Pledges" because October 31st our state Convention Books close for the year and unless every one of us pays our pledge to the Campaign Mississippi will fall behind and the seven missionary causes fostered by the Campaign will suffer. Do your best to be able to meet point three this quarter that He may be glorified.

Why should we pay special attention to Point Four this month? Because it is time to send in reports of the work you have done. We are very anxious indeed to hear from all the W. M. S., Y. W. A.'s, G. A.'s, R. A.'s and Sunbeams by October 31. Report blanks will be sent you within the next few days. Do not lay them aside but fill out; then mark Point Four in the Standard of Excellence. By the way, have you ordered one of those attractive Sunbonnet Baby Sunbeam Standards of Excellence for your Sunbeam Band? If you will place one of these Standards on the wall of your meeting place I believe you will meet every point on the Standard during the year. Do not delay, but send 25 cents to 1111 Jefferson County Bank Bldg., Birmingham, Ala., for a copy.

Just a few more weeks and the air will be full of secrets. Some will be thinking "What shall I send Lucy or Jim for Christmas that will make a helpful Christmas gift?" May I help to solve your problem by suggesting that you send 50 cents to W. M. U. Headquarters at Birmingham and have a year's subscription to "World Comrades" sent to your little friend. This will help to create a spirit of missions in the hearts of our young Christians, which is lacking in the lives of so many older ones. To you who sent in your subscription last year and your time has expired—do not fail to renew.

Missionary Education is rapidly becoming a definite part of the work of every progressive church. Beautiful fall weather with its invigorating air is surrounding us and we are filled with a new desire to accomplish something worth while. Let us expend some of this new found energy in mission study classes. We have just received a new catalog of mission study literature, books, maps, helps, etc., from the Foreign Mission Board. Send to us for a copy of it, look it through and find the book that will suit your grade. Any

book named therein will be found at our Baptist Book Store, Jackson, Miss.

Let us not neglect the study of Missions for we want to grow into a closer relationship with God in Christ and with our fellowmen.

Our First Letter From Miss Mallory

It is a pleasure to share the following letter from our Miss Mallory with all the sisters. As will be seen she was waiting just outside the door of poor, crushed Japan. But we joy to know that even though she is a "wretched sailor", she is still her own, bright happy self.

My Dear Miss Lackey:

The pencil with its original, stimulating verse was most gratefully received, being opened on its "appointed day". I can't begin to tell you how sincerely I appreciate being thus remembered by you. I shall truly try to "write down" accurate impressions. Wretched sailor that I am I have done practically no writing aboard. Today we are anchored just outside the Kobe harbor, however, and the vessel is very still. This anchorage was necessary because a sister ship with many refugees is using the dock today. On the dock Dr. Walne is doubtless awaiting Florence. You can imagine how hard it is for her to await the landing. I believe that Mrs. Dozier is also waiting there for me. She was to have met me in Yokohama but of course she could not get there. It may be that she will agree with the missionaries aboard this vessel, namely that I should proceed to China and wait until my return trip to visit Japan. I am perfectly willing for her to decide.

For two days we were anchored four miles out in the Yokohama harbor. All about were vessels of many kinds and of many nations, 12 of them being United States destroyers. One of these—rather two—gave us fresh water and took our many mail sacks. From our anchored place we could see much of the destruction in Yokohama and refugees from there and Tokyo have certainly brought harrowing stories. It must be awful. None of our missionaries in Japan was hurt, thanks be!

Much love to our mutual friends. Please share this letter with Mrs. Aven, whose letters to the steamer I truly appreciated.

Lovingly yours,

K. MALLORY.

Spreading Out Too Thin

Mrs. Blakesley was hunting a girl to take an important work in the young people's missionary society. There was a great opportunity to enlist other girls and to gather up supplies from interested housekeepers too busy with little children to do much except to contribute to the cause, so it needed somebody with enthusiasm and energy for the work that needed to be done.

"Mary Bond is the very girl you need, Mrs. Blakesley," said Ruth Harter, running down the telephone book with her pencil and stopping abruptly in the B list. "She's full of energy and bubbling over with enthusiasm. I never saw a girl so interested in missions as she seemed to be at our last meeting."

"Mary is a dear girl," said Mrs. Blakesley

slowly, "but she spreads herself out too thin. She would go into this work with enthusiasm just as she does into a dozen different tasks, but she cannot do justice to all the things she undertakes. I prefer a less brilliant girl, but one who will give more conscience and faithfulness to the work she undertakes."

Ruth Harter was plainly disappointed. She was a newcomer in the town, and, like many other girls, had been captivated by the dash and sparkle and life and beauty of Mary Bond, who was plainly the idol of her set. But as the weeks went on even loyal Ruth was obliged to admit that Mary was superficial. She undertook the work of social secretary for the class, but when a picnic or class-meeting was to be held, somebody had to undertake her unfinished tasks. So it was in the embroidery club, the botany class, and wherever girls congregated for work or pleasure. To listen to Mary one would suppose that she would neither eat nor sleep until her quota of members had been visited in the interest of charitable work, but when the returns came in some quiet, modest member was sure to hand in the report, and not the enthusiastic Mary.

Did you ever see anyone take a very large piece of bread and try to spread a little jam or butter over the surface? Well, that is the way many young folks go into fun and profit. The sandwich with a suspicion of butter on it is never palatable, and the life that spreads out over a dozen activities, when there is vitality and enthusiasm enough for only two or three, will never be profitable. It is true that one thing well done gives the ability to take on other things, but a dozen things undertaken and never finished only spoil all. Think twice, girls, before acquiring the reputation for spreading yourselves too thin. It is not a pleasant thing to have said of one, and the girl who gives herself whole-heartedly to a few worth-while things will be a success wherever she is placed.—From "The Girls World."

The Choctaw County Association meets at Weir October 4th and 5th, instead of October 1st and 2nd, as previously published.

"The faithful stewardship of possessions is the test of the faithful stewardship of life." The old money test is the acid test.

Mrs. Stella Luke writes to express gratitude for those who have helped her and shown kindness to her invalid daughter.

"Fornication, covetousness, idolatry!" Please look at the middle word and note the company it keeps. Are you willing to be in that class?

"One hundred years from tonight none of us will own any bank stock; the angel of death will pry open our hands; we shall return unto God his own."

"You can tell the honesty of a man's interest in anything by the way he puts his money into it." Judged by this practical standard, are you proving your interest in the cause of Christ?

SOUTHERN SEMINARY

By Chas. F. Leek

Enrolling 319 licensed and ordained ministerial students on Tuesday, September 18, twenty-six more than the opening day last year and as many as the total enrollment during the whole session four years ago, the Southern Baptist Theological Seminary recorded its most auspicious opening since its inaugural session sixty-five years ago. Basing predictions on a comparison with other years, when around 125 have registered after the first day, last year's record of 432 is expected to be replaced by another record breaker.

Although every classroom and the chapel show marked evidences of the yearly increase in the number of young preachers coming to Louisville, thus repeating emphatically the challenge to Southern Baptists for larger and more adequate quarters for the seminary, "there's room for many more". At noon September 20, three hundred and forty had registered, representing thirty-one states and thirteen foreign countries. Others are expected before this quarter advances far and then additional ones will come at each new distinct, yet harmonizing, quarter.

A buoyant optimism pervades every phase of official, classroom and student activity. Dr. John R. Sampey, beginning his thirty-ninth year as teacher, and Dr. A. T. Robertson, starting his thirty-sixth year, seem more vivacious than ever. President E. Y. Mullins is the same approachable Dr. Mullins despite the fact that he now bears the distinction of being president of the three largest organizations and institutions of their kind in the world, namely, the Southern Baptist Theological Seminary, the Southern Baptist Convention, and the Baptist World's Alliance. This is Dr. Mullins' twenty-fifth year, while Dr. W. O. Carver, fresh from a year's tour of world mission fields, is entering his twenty-eighth year of service.

At the opening exercises Dr. Mullins made one of his characteristic addresses, his subject being, "The Gospel of Hard Work", using as a text, "Work out your own salvation with fear and trembling". And at night Dr. Kyle Yates made his inaugural address, the subject being, "The Supernatural Element in Messianic Prophecy".

Professor Yates is teaching Junior Hebrew and Professor H. I. Hestor is teaching Biblical Introduction, subjects formerly taught by Dr. H. C. Wayman, now president of William Jewell College. Dr. F. M. Powell, professor of church history, is spending this session at Oxford University, England, his subjects being taught by able substitutes.

THE POSITION OF ROMANISTS IN LATVIA

In reply to an inquiry, Dr. Rushbrooke has received the following explanation of the action of the Latvian Government in transferring to the Roman Catholics an important church in the capital city. It will

be seen that church and state are by no means independent of one another in this newly freed republic. Very considerable educational work needs to be undertaken in Europe before the ideals of British Baptists are understood, or the actual practice of America followed. The document which emanates from the Latvian foreign office, is in the following terms:

"The seat of the Catholic Bishopric of Riga was renewed in 1918—in the time of the German occupation. In Latvia there are about 400,000 Catholics, which number according to the registration-data of 1920 makes one fourth of all the inhabitants. After the foundation of independence, the government could not think of banishing from Latvia the Pope's appointed bishop or abolishing the diocese. At that time the state of the Catholic church in Latvia was such: In Riga—the newly appointed Catholic bishop—a foreigner; Courland was subject to the Catholic Bishop of Kovno; Lithuania and Latgolia to the Bishop of Mohilev, who resided at Warsaw and was subject to the Bishop-general of Warsaw. Consequently, Latvia would have three Catholic bishops—all foreigners and being in other countries, would supervise the Latvian Catholics. Such condition could not be regarded as normal. The task of the government was the following. 1. To unite the three parts of Latvia—Livonia, Courland and Latgolia in a diocese and under the supervision of a single bishop. 2. To take steps that the present bishop—foreigner in Riga is recalled and replaced by a Latvian bishop to whom would be subjected all the Catholic congregations of Latvia. 3. To see that the Catholic clergy get their education in Latvian schools and are not foreigners. Consequently, the aim of the government was clearly political and national. There is neither talk nor thought of supporting a special creed. The government attains this aim by the concordat which guarantees the above-mentioned demands of the government. No special privilege, which would not be enjoyed by other confessions, is guaranteed to the Catholic church. Religious freedom is strictly observed by the Latvian government. The transfer of the church to the Catholic bishop is the government's home-affair, Rome has not exerted any influence nor has she raised any demands in this matter. The government puts at the disposal of the Catholic bishop one of the state's churches (St. Jacobi), which formerly was a Catholic church. For Lutherans there are sufficient churches in Riga. In the concordat it is stated that the government gives to the Catholic bishop a church according to the choice of the government and that the Catholic bishop is entitled to bring up objections only in the case of this church proving to be insufficient for his services. The transfer of St. Jacobi church has been effected by the Parliament guided by the above-mentioned political and national motives and accepted by a majority of votes."

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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SELLING CHEAP

I have a set of books, "The New International Encyclopedia", including the volume of the late war. I want to sell this to get money to pursue my studies in the Seminary. These books are practically new and I would not part with them but for the fact I am in need of money. I will take \$100.00 cash or \$110.00 on terms. The price of the books new I think is more than \$150.00.

F. Z. HUFFSTATLER,
Seminary Hill, Texas.

Teacher in geography class—"John, what you know about the Mongolian race."

John—"I wasn't there, I—I went to the ball game instead."

Sandy had just met his girl at the end of the street, where she was waiting for him. She was looking into a confectioner's window when Sandy made his presence known by remarking:

"Weel, Jennie, what are y' gaun to have the night?"

She, not inclined to ask too much, replied: "Oh, I'll just tak what you'll tak, Sandy."

"Oh, then, we'll tak a walk," said Sandy, as he led her away.

"Professor Diggs likes to use high-sounding phrases."

"A mere affectation, no doubt."

"No, I think he uses them because he's afraid that if people knew what he was talking about they'd know he didn't know what he was talking about."

BAPTIST MEMORIAL HOSPITAL

The following facts, compiled for associational reports, may be of interest to the readers of the Baptist Record:

The work of the hospital moved forward steadily during the first six months of 1923. The aim has been to keep the work up to the standard, and make improvements in organization and operations. The second floor was put into use for patients during this period.

Patronage continues to increase, as shown by the following figures: Patients admitted 5399 (as against 4168 for same period last year); of these 602 came from Arkansas, 3745 from Tennessee, 909 from Mississippi, and 143 from other states. 468 of these were cared for in the charity departments, 80 from Arkansas, 292 from Tennessee, 62 from Mississippi, and 34 from other states.

In the laboratories 7615 examinations and tests were made; the X-Ray Department did 1506 treatments and pictures; the new department of Physio-Therapy administered 1276 treatments. The expenditures in operating the hospital for the six months were \$265,641.31; of this amount \$17,485.86 was expended in charity. Double all these figures, and a year's work will be seen. Only the year's work will probably be more than double, since the work grows in volume from year to year.

During the six months 47 pupils were admitted to the Training School and 16 graduated. Of those admitted some fail on examination in probation, some resign after trying it a while, and now and again one is sent home. The standards of the school are high in scholarship, service and conduct. Quite a number are booked to enter September 1st, and it is expected that the enrollment will be full this fall.

The bonded indebtedness, on account of building is \$240,000.00. The payment of pledges, made in the 75 Million Campaign, in Tennessee, Miss. Ark. and Memphis and vicinity, are depended on to liquidate this indebtedness.

The religious life of the institution, among patients and nurses, moves on as heretofore. A Volunteer Band has recently been organized in the Training School, through the influence of the Inter-Board Commission in student activities. The Woman's Auxiliary of the hospital keeps up its active and useful service, both in and out of the hospital. They deserve the co-operation of the Baptist women in the three states.

The Training School now has an enrollment of 161 and some 15 others are booked to enter on September first. Besides these some 10 or 15 others could be accommodated. It would be well for young women anticipating training as nurses to come in with this September class. Better write at once.

M. D. JEFFRIES

JONES COUNTY ASSOCIATION

B. Simmons, Associational Reporter.

The eighth annual session of the Jones County Association was held

with Lowery's Creek Baptist church on Tuesday and Wednesday following the fourth Sunday in September. The County W. M. U. Held its session at the same time in another building hard by the church. Both meetings were exceptionally well attended and the interest in both was fine.

The Association was organized by the re-election of its former officers; Brother E. D. Hurst, Moderator and Brother W. N. Montgomery, clerk and Treasurer. In the rush of other matters a complete roll call of the churches was not made, neither was there any digest of the letters presented, so we shall know nothing of the real progress of the churches until the minutes are printed.

In the absence of Rev. E. C. Hendricks who was appointed to preach the associational sermon, the writer was pressed into service as alternate. Herein history repeats itself with a little variation. Twenty-five years ago that morning at ten o'clock the writer was married and drove with his new bride to a church some miles away for service. The preacher being absent he was pressed into service. Then he celebrated his "Silver Anniversary" by substituting for another man.

In the matter of reports the Association followed the general plan suggested by the Convention Board and found it very helpful.

We are delighted to have with us Brethren J. E. Byrd, A. L. Obriant, and S. G. Posey, all of whom brought helpful messages.

Plans were perfected for building a Minister's Cottage at Clarke College and will possibly be the first of several county or Associational cottages for married students attending the college.

Each church was requested to elect one of its members to serve on the Executive Committee of the Association.

The County W. M. U. Voted to hold its annual meeting at a different time and place from that of the Association so there would be no conflict.

After a session lasting through two days without a dull moment the Association adjourned to meet a year hence at Mount Olive church fourteen miles west of Laurel.

ANNUAL MEETING IN WINNFIELD.

The Baptist church in Winnfield, La., closed her annual meeting last night. Dr. J. P. Williams of Mendenhall, Miss., did the preaching, and Prof. A. G. Alexander, teacher of English in the State Normal in Natchitoches, La., was choir director.

The weather was unfavorable all the first week, but we had fine congregations all the way through.

Dr. Williams is one of the Mississippi's strongest and best preachers and Bible scholars. He is not a sensationalist, neither does he tell anecdotes to get the people to laugh, nor perform "Stunts" to startle, but the people come to hear him just the same, and when they go away, they have something on which their souls may continue to feast. Many of our evangelists need to take lessons from such men as

Williams, and learn that Bible preaching has not lost its drawing power.

Prof. Alexander was a surprise to me. Evidently the Baptists of Louisiana do not know there is such a man in our midst. If they did, I do not think he would have time to teach English. I doubt if there has ever been a revival meeting held in this state, where the music was conducted and rendered on such high and sacred plane, and with such proficiency and soul-stirring melody as ours was under the direction and skill of Prof. Alexander. If any church does not believe what I am saying, try him and see.

The meeting was financed strictly and liberally by free-will offerings from individuals which is scriptural, and without any thing being done that is a reproach to the Cause of Christ. Baptist stock in Winnfield, La., is above par, all to the glory of God.

L. D. POSEY, Pastor.

MARION COUNTY REVIVAL

The Marion County-Wide-Open Air Revival came to a close last Tuesday night.

Dr. W. F. Powell of Nashville, Tenn., preached for ten days to large crowds who gathered twice daily on the High School campus. His sermons were luminous and practical interpretations of the Scripture which proved to be a mighty drawing card for the meeting. Dr. Powell is one of the leading preacher-Evangelists of the South and proved himself as such in the meeting.

Mr. E. O. Sellers of the Baptist Bible Institute of New Orleans, had charge of the music and led in a most inspiring way. He had a large choir and congregational singing. Mr. Sellers was once associated with Mr. D. L. Moody and Dr. Torrey and other great preachers and he easily sustained his reputation as a leader and soloist.

W. R. Cooper, also had to his assistance as personal workers, Prof. N. R. Drummond of Fort Worth, Texas and Revs. Wade Smith and Rodney Branton of Columbia and many others.

Every pastor in the County was in the meeting and many other noted preachers of all denominations in south Miss.

One hundred and fifty joined the Baptist church in Columbia, and some twenty the Methodist and some the Presbyterian. The pastor W. R. Cooper, Baptized one hundred and three last night and Sunday night.

The entire County was reached. Large crowds came from out of town every night. Thus closed one of the greatest meetings ever held in Marion County.

W. R. COOPER

OAK GROVE CHURCH, CLARKE CO.

We began our meeting at Oak Grove on Saturday night before the first Sunday in Aug. Rev. A. L. O'Briant, Enlistment Missionary District Five, came to us Sunday morning. Bro. O'Briant, was at his best; he preached the gospel in power of

the Holy Spirit, the visible result was on Tuesday p. m. we buried 11 young people with Christ in Baptism, and one by letter. On Thursday night the Church put on the Budget plan for another year I am finishing up my third years work with this Church, and the Church has called me to stay another year.

LUTHER UPTON

CHAPRAL CHURCH, WAYNE CO.

We began our meeting at Chapral on Saturday night before the third Sunday in Aug., with the pastor to do the preaching. We had a good meeting though we were greatly hindered by the rain. All the people at this place that do not belong to the Baptist, belong to the Methodist or Holy Rollers. We only had one for Baptism, and one by letter.

LUTHER UPTON

HOPSEBETH CHURCH, CLARKE CO.

On the fourth Sunday morning in August Rev. C. M. Morris, came to us at Hopsebeth, in his usual manner he preached the Gospel to the satisfaction of the hearers. Bro. Morris is a great preacher, he preaches so that all the Children can understand the way of Salvation, the visible results were seven for Baptism, and one by statement. This is the closing of my third year with this Church, and the Church has called me to stay the fourth year.

LUTHER UPTON

MEETING AT HARRISBURG LA

It was my pleasure to assist Pastor I. J. Brooks in a ten days' meeting during July at Harrisburg, La. It was not only a privilege to hold a meeting in my native state and again associate with the many old friends of former years, but especially with the Harrisburg Church, as it was this church, that licensed me to preach just forty-two years ago. I found my old license written and signed in the handwriting of Brother John Dosier who was Clerk of this church for many years and has gone to his reward. Only a few of the old citizens were yet living, but numerous children and grandchildren have taken their places.

Pastor Brooks is a son of our dear old friend, Rev. J. N. Brooks, one of the most faithful ministers Louisiana ever had. It was especially a pleasure to labor with Pastor Brooks who is an earnest and faithful Pastor, a fine preacher and loyal to all of our denominational interests.

As to the result of this meeting one cannot always tell, it is best to wait a few months after a meeting closes. They said nearly everybody was member of some church, yet there were seventeen additions to the church, besides this the church went from one Sunday per month preaching to one-half time and all were happy over this advancement. Our congregations were so large that the house would not hold the people at the night services. The Old gospel was preached and I believe that the church was greatly

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I am now engaged entirely in engagements wherever the Lord engagements where ever the Lord may direct.

Praying the Lord to greatly bless the people and all of our workers, and with kindest regards, I am,

Your Brother,

R. M. Boone,
Marks, Miss.

DELTA MEETING

I am writing this to tell you of the outcome of two meetings of about a week each, which I recently held. The first was at Poplar Grove School on Jones Bayou, about three miles from Boyle. Here we had services every night for a week, and the interest was good. There were fourteen professions of faith, and two by letter. All of these except one took membership with the church at Boyle. The one came to the church at Shaw.

The second meeting was held under a brush arbor two miles north of Litton, and about four miles south of Skene. Here we were rained out a few nights, but the attendance was good. It was necessary that I leave at the end of the week, but Bro. Howard of the Skene community, and Bro. B. L. McKee of Cleveland continued the meeting a few days longer, and there were about twelve professions, all of these united with the Baptist Church at Skene.

Yours very sincerely,

E. V. May

REV. W. R. COOPER RESIGNS

Rev. W. R. Cooper for over two years the beloved and revered pastor of the First Baptist church of Columbia, coming here from Sumner, Miss., last Sunday tendered his resignation as pastor of this church, the resignation to take effect just as soon as arrangements can be effected for his successor.

This action on the part of Mr. Cooper has been anticipated for some weeks, ever since his unanimous call by the First Baptist Church at Blue Mountain. The Blue Mountain Baptists headed by the Baptist Female College at that place, have heard of Bro. Cooper, and in fact many of them know him personally and are familiar with his preaching and his lovable disposition, and have left no stone unturned in convincing him that it would really be conserving his interest to transfer his activities to this inspiring college town. Of course we hate to give him up much do we hate to part social relations with his interesting family, several of whom are just budding into sweet young womanhood, while the oldest boy has just reached man's estate. All of them have become endeared to our people who love them for themselves and for the wonderful influence for good that they have always wielded, and Bro. Cooper has every reason to feel proud of the record he has made since he has been the pastor of this church. It has grown in influence in numbers, in wealth and intelligence, while its Sunday School has advanced from a single standard of excellence to a

Double AA Standard, one of the three in the whole confines of the Southern Baptist Convention. This is a wonderful achievement and every citizen of Columbia, irrespective of creed or class, rejoice that all of this has been accomplished under the ministrations of such a scholarly and eloquent divine. The family left this week for their new home, and Mr. Cooper will move to his new pastorate as soon as circumstances will permit. In the parting words of some of our Eastern friends, "Go with God."

FAYETTE

The Fayette Baptist church has just closed the greatest revival meeting in the history of the church. Rev. S. P. Powell of Long Beach, Miss., did the preaching; Miss Maggie Lee O'Quinn of Union Church, Miss., presided at the piano, and the pastor led the singing.

We had a large attendance at each service, and the spirit and interest at each meeting was of the best. People of all denominations and of no-denomination co-operated with us in every way, and we appreciate it. On the last night of the meeting the attendance was so large that all the people could not get in the building.

Eleven fine men and women accepted Christ as their Savior and united with the church.

The offerings received on the last night of the meeting amounted to \$433.26; \$200.00 of this was given by the K. K. K.'s for the erection of a Baptist church in Fayette.

Yours truly,

G. C. HODGE.

COFFEEVILLE

The Baptist church at Coffeeville has just gone through one of the best meetings we have ever had. Rev. H. H. Honeycutt, of Meridian, 41st Avenue Baptist church, was with us from the 3rd to 10th of September. He preached two sermons a day and sometimes three a day during this time. His messages were scholarly, plain, and heart searching. His talks on different scriptures were very helpful and interesting. He took two sermons to give us a running synopsis of the gospel of John. This he did not by reading from the gospel itself, but from memory. We were hindered by a very rainy week the first week, and then he was called away on Monday of the second week, so that we did not get the benefits of the meeting tabulated, but we have baptized two from the meeting, besides received one by letter. He should have remained at least three or four days more. But the good goes on, and we wish to express our appreciation for this man of God.

B. C. COOK.

SEVEN WEEKS OF MEETINGS

Saul's Valley, where Lawrence county's youngest Baptist pastor has charge, was the first of the seven. A good meeting. One for baptism.

Providence, where the writer is pastor, came next. It fell to him to do the preaching. Four for baptism, one by statement and one by letter.

Oma, another of the writer's charges, had her meeting the following week. Rev. Walter J. Gray, a student in Mississippi College, did the preaching here, and did it well. Two restored and one by letter.

Next came Arm, where the writer is pastor, and where he had the pleasure of holding forth for several days. The Lord blessed us with five for baptism and one by letter.

Then came that great meeting in that good old church in Simpson county—Mt. Zion. Here that energetic young prince among country pastors, C. W. Black, is the undershepherd of God's noble flock. It was primary election week but God's sheep heard the voice of His undershepherd and kept coming to church. Thirteen for baptism and six by letter. Young Brother Charley Thompson, a student of Mississippi College, rendered great service in prayer and song and personal work. He was licensed to preach during the meeting. We expect to hear great things of Brother Charley not many years hence.

Next in order is Old Silver Creek, where our beloved Brother Mize is the popular pastor. Meeting was good. Two for baptism and one by letter.

The seventh meeting was with Cato, in Rankin county, where that devoted, lovable, princely preacher, D. J. Miley, is pastor. Many preachers have gone out from this great old church. The Lord blessed us with His presence. Eleven for baptism. This was the writer's third year in succession to be with this pastor and his great people.

We now turn our attention to our associational work and the Budget-Stewardship campaign.

Truly,

C. E. BASS,
Monticello, Miss.

SEVERAL MEETINGS

N. A. Edmonds, Eupora, Miss.

Dear Record: Just a few words about some recent work. On July 11 we began our meeting at Eupora. There had been special prayers for several days and Rev. Webb Brame came and the meeting started on July 11 and lasted through the 20th. We had a great feast and several were added to the church.

On Sunday, July 22nd, Rev. J. H. Hooks came to us at Kilmichael. We had a good meeting of one week. Good revival and several additions to the church. Hooks did good work.

July 29th found us at Mathiston with Rev. Bryan Simmons doing the preaching. We had a great revival. There had been the spirit of revival at Mathiston for several weeks before the meeting started. We had a large ingathering and a great revival of the church. As usual Simmons did good work.

August 5th found us at Pleasant Grove church, in Grenada county. Rev. J. W. Hicks is the beloved pastor there. The meeting was a spiritual feast with a few additions. This is a fine community and a good church.

August 12th found us at Rome. Brother Hicks is also pastor there. This humble servant was in a meeting at Rome four years ago. At

that time the church had only 27 members and there were 33 added to the church. This time the situation was different. There were not many that were not members and they wanted the doctrines preached. Nothing could please us better, so we did our best. There were quite a few additions and a great revival.

Rev. B. L. McKee came on and started the meeting at Mt. Pisgah church in Choctaw county. This is an afternoon appointment. McKee did fine work and we had a good meeting in spite of rain and bad roads. There were several conversions and several came back to the church that had in former years been pulled off by another faith. We are working here against great odds, but we are praying and trusting for a better day.

August 26 found the meeting starting off at high tide at Fellowship, in Choctaw county. Rev. G. S. Jenkins is at his best and the congregations and spirit are all that one could wish for a great meeting, but, alas! Monday night the rains turned loose and we never got to have another real chance to have a service. We closed Thursday, after having missed several services. Jenkins was here with this afternoon appointment last year and we had a great meeting and we were expecting greater things. But the rains knocked us out.

This has been the best summer that we have had since war days. We feel greatly encouraged. All the churches that we are serving seem to be in good condition and we are looking to the future with great confidence.

IN THE MOUNTAIN COUNTRY

Evangelist A. D. Muse, Vicksburg, Miss., one of the Blue Mountain evangelists, assisted Pastor R. E. Booker in a meeting at McVeigh, Ky., which closed September 30, 1923. Seven were added to the church by baptism and five by letter. All of the services contributed to the strength of the church. The house was filled with people every night. The people in this place are highly pleased with the preaching of this man of God. He is fearless and uncompromising in all for which he stands. He has a clear grasp of the teachings of the scriptures that is enriched by the power of the Holy Spirit. He is ready to back up every position he takes by the word of God, and is able to take the word of Truth to the hearts of the unsaved and win them to Christ. We heartily recommend Brother Muse to all churches that want an evangelist who is constructive and adaptable to every situation. His singer, Mr. Howard Martin, is a faithful and consecrated worker who has won the hearts of many of our people.

R. E. BOOKER.

"Ma," he said plaintively, "does you know whereabouts my shoes and stockin's is?"

"Rastus," said his mother, exasperated, "yo is de good-fer-nothin' nigger dat I knows. Yo' shoes am behind de do', yo' stockin's am undah de bed, and yo' feets am on you. Now see can you mingle 'em."

THE CHRIST

The Apostle John by the inspiration of the Holy Spirit wrote these words: "Whoever believeth that Jesus is the Christ is born of God." We are so apt,—without giving the thought careful consideration—to think that only those who deny His Deity are guilty of not believing that "Jesus is the Christ". But I firmly make the assertion, not hurriedly, or carelessly, but after careful, and prayerful, deliberation: That thousands and thousands of Bible students, who are firmly holding and advocating the doctrine of the Deity of Jesus, are equally guilty of not believing that "Jesus is the Christ".

The great Convention sermon preached at Kansas City May the 16th, and printed in the Baptist Record May the 24th, was an eloquent flow of perfect language in expounding the atonement. I have never read or heard any sermon that more clearly set forth our Lord Jesus Christ as the sinner's substitute; until he began to talk of the connecting link between Christ and the sinner, who he used the word "But" to begin his next sentence. The most dangerous counterfeit money is the counterfeit that most clearly resembles the true. When counterfeit currency is so near like true currency that it takes an expert to detect the difference, then it is easily passed upon the public. When a man like Percy S. Grant delivers a bloodless message denying the Deity of our Lord, the counterfeit is so marked that the people draw back from it with horror. But when one of our Baptist leaders delivers a message holding up the crucified Lord as the sinner's substitute, and proclaims the power of the "Blood" as our atonement, and then completely falls down on the connecting link between Christ and the individual sinner, the counterfeit is calculated to do so much more harm. Beginning his sentence with the word "But" he says: "If our substitute is sufficient to meet the demands made upon Him, He must completely conquer the sinner and win his love and submission to God, that his future may be safeguarded against failure or lapse into sin." Thus he indicates that Christ's way of saving the sinner is to conquer him, win his love, win his submission to God, safeguard his future, and keep him from lapsing back into sin. The only difference between that kind of a theory and a bloodless theory of human worth and human merit, as essential to salvation, is this: One makes a life of consecration and fellowship a test, or proof of salvation, which means that those whose lives are filled with sin are still under the condemnation of the law, while the other theory makes consecration and fellowship absolutely essential to salvation. There being absolutely no difference in the end, inasmuch as the consecrated are saved, and the vile sinners lost. Both theories are wrong: For men are "justified by faith" (Rom. 5:1) and born of the Spirit when justified (Gal. 3:26) and there is no dominating power that controls their lives. They are not under the law but un-

der grace. They are at liberty to be led by the Holy Spirit, who indwells them, if they meet the required conditions; or they are at liberty to follow after the lust of the flesh. God does not compell any believer to live consecrated; it is a privilege. Neither does God allow the devil to use any compelling power over the believer to dominate his life into sin and crime.

Therefore when a sinner realizes his lost condition, and trusts his eternal salvation all into the care and keeping of the Lord Jesus Christ, he is saved, and sealed by the Holy Spirit (Eph. 1:13). His future conduct has nothing to do with his self-keeping, because he is "Kept by the power of God" (1st Peter 1:5). I have heard the question asked, "Isn't that a dangerous doctrine?" "Doesn't that give a believer a 'permit to sin'?" I will answer that question in this way: God never gives a permit to any man, either saved, or unsaved to sin. But God does allow any man saved or unsaved to sin. But while He suffers it, He will by no means clear the guilty. No man can sin without paying the penalty. The penalty of sin in the unsaved is condemnation and death. The penalty for sin in a believer (which is not under the law but under grace) is not condemnation and death, but chastisement (Heb. 12:5 to 11 inclusive).

Those who hold that the doctrine of the eternal security in Christ to all believers, both obedient and disobedient, is a dangerous doctrine, are people who are deceived into believing that human merit, or human worth, has something to do with the salvation of a soul; either as a test or as an essential. Therefore they do not believe that "Jesus is the Christ". For the Jesus that is the Christ, is the Jesus who saves to the uttermost all who trust Him whether they live consecrated obedient lives, or whether they are ungrateful, negligent, disobedient and sinful.

I have heard this kind of a remark: "According to that doctrine, a man who is saved may sin all he likes". Assuredly so. Indeed you may sin all you like, but I sin more than I like. Any man who wants to sin, and likes to sin, but abstains from sin through fear of hell, is an ingrate. And all he would want to license him to sin would be an absolute guarantee of eternal safety in heaven. Such a character is not only an ingrate, but is absolutely void of the Spirit of God. No man who makes fun of this glorious doctrine of eternal security in Christ, and calls it dangerous, has ever been able to point out a single individual who claimed eternal security in Christ and rightfully accuse him of being a lover of sin. The phrase, "permit to sin" is an imagination of their own, and only goes to prove that if they believed in the doctrine of the eternal security in Christ they would hold it as a "permit to sin" and would plunge headlong into all kinds of crime; thus showing their true character hidden in their heart. Northcote Deck, M.D., in a recent issue of "Our Hope" in answer to a question of this kind said: "Yes

you may indeed sin as much as you like, but as a child of God, with the Spirit dwelling in and illuminating your heart, you will not like. For as a child of God you will have new desires, and though you may sin, you will never again like sin." "Ye have been called into liberty", says the Apostle Paul, "only use not liberty for an occasion to the flesh" (Gal. 5:13).

J. E. HEATH.

SOUTHWESTERN SEMINARY (By Lewis A. Myers)

With more than 400 students already enrolled, the Southwestern Baptist Theological Seminary, which opened its sixteenth session on the 17th day of September, expects to reach an enrollment by the end of the second term which will equal if not surpass that of previous years, and this too in the face of an anticipated decrease.

The total was expected to drop below that of last year because of new and more rigid enrollment requirements. Under a new rule all applicants for degrees must be graduates of junior and senior colleges. The curriculum has also been strengthened in the four departments of Seminary work, many new and revised courses being offered. Already the School of Gospel Music of the Seminary is the only one of its kind in the world offering degrees. The Religious Educational Department, a school within itself, stands a peer among religious educational schools, and the Training School of the Seminary was the first and is now the only school of its kind to be incorporated under the same management of a theological seminary.

What has been true of other sessions is true of this one with respect to degrees sought, the enrollment in studies of Theology exceeding enrollments in other branches of Seminary work. Thus far 200 preachers make up the strictly Theological students. The growth of the institution has found expression in other departments which have developed into schools. Today the School of Religious Education stands second in point of numbers. The enrollment of 147 of last session is expected to be reached within two weeks.

During the absence of Dr. L. R. Scarborough, who returned from Europe Monday of this week, Dr. W. W. Barnes was acting president. Other members of the faculty are: B. A. Copass, J. D. Ray, W. L. Conner, H. E. Dana, W. A. Hancock, J. W. Crowder, Albert Venting, E. L. Carlson, W. R. White, Theology; J. M. Price, N. R. Drummond, T. B. Maston, Miss Bertha Mitchell, Mrs. T. B. Maston, T. C. Gardner, Religious Education; I. E. Reynolds, B. B. McKinney, E. L. Carnett, W. B. Moore, E. M. McNeely, Mrs. L. R. Elliott, Miss Willie Cowan, Mrs. Katherine Cole, Mrs. E. M. McNeely, Miss Esther Larson, J. Frank Cheek, P. H. Medsker, Gospel Music; Mrs. J. W. Byars, Miss Johnnie Swan, Miss Maud Fullerton, Miss Ivey Gravett, Mrs. F. L. Hall, Training School. Profs. W. R. White, T. C. Gardner, P. H. Medsker and Miss Ivey Gravett, Mrs. T. B. Maston and Mrs. F. L. Hall are the new members.

A farmer who turned politician was making a campaign for office. His opponent visited the farmer's old neighborhood and asked one of the neighbors if he knew the candidate. "O yes," said the neighbor. "Is he a liar?"

"Wall, now, I couldn't say he is a liar, but when he wants his pigs to come to their feed he has to get somebody else to do the callin'!"

You can overdo a good thing. Former Vice-President Marshall, when governor of Indiana, received a complimentary ticket for a fresh bath at a new bathing place that had just been opened. A week later another ticket arrived. He wrote back to the commissioner: "Dear Sir, I received your first ticket to the bathing-beach and considered it a compliment. Your second I considered a suggestion. A third I shall deem a positive insult."

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By R. L. Breland

Deemer Meeting

The revival meeting at Deemer began on Friday night before the fourth Sunday in September and continued for ten days, closing on the Sunday night of the first Sunday in October. The pastor preached till Elder A. B. Culpepper came in Sunday, after which Brother Culpepper did the preaching. The pastor was called away on Monday and was not in the meeting any more, so that the visitor had it all his own way. I am to'd that he did some splendid preaching. The congregations were the largest that have ever attended services at Deemer. The interest was good. Six joined by baptism and were baptized by Brother Culpepper, nine joined by letter. Some splendid material was added to the working force of the church and I feel that our cause is greatly strengthened there. The three K's got in after Brother Culpepper towards the close of the meeting, but left him feeling better, as they left \$50.00 to compensate him for the fright they gave him. This is the second year the church has had this good preacher in its meetings and he is greatly loved by the membership. Pray for the work at Deemer.

Notes and Comments

The workers of Neshoba Baptist Association met at Philadelphia October 5th. Elder T. W. Green of Jackson met with us. An enthusiastic meeting was held and all are hopeful.

Elder E. A. Breland has been called to serve Fellowship church near Philadelphia for next year. It is not learned yet his intention in the matter.

The Oktibbeha Baptist Association met with Nebo church, Newton county, last Saturday, Sunday and Monday. Elder A. B. Culpepper is its moderator and Brother J. H. Wilkerson its clerk. A good meeting is reported.

The meeting at Waldo which was to have been held the fifth Sunday was postponed and will be held beginning Saturday night of the second Sunday in October.

Philadelphia church is sad because of the fact that her beloved pastor, Elder W. Rufus Beckett, has resigned and will go to Amory, Miss., November 1st. He is much loved by his people here, and a good work has been accomplished by him. The church regrets to lose him and his splendid family.

Neshoba Association has four new additions to her ministerial family this year, viz: Brother S. M. Massey, ordained, Brethren Hughston Johnson, A. Frank Dearing and James E. McCraw, licensed. We are counting on them in the work.

Notes and Comments.

Rev. Clyde Breland, a Mississippi boy now pastor at Williamstown, Ky., was operated on at a Cincinnati, Ohio, hospital last week for appendicitis.

He was improving at last reports.

Rev. Clifton Barnes of Noxapater is filling out the year for Pastor Pearson at Dixon, Neshoba county. He is a bright young preacher now in school at Noxapater but will go to Mississippi College next session.

Miss Agnes Viverette of Neshoba church is in Baptist Bible Institute preparing for mission work of some kind. She is one who volunteered on the day of "calling out the called" some years ago. She is a fine worker.

Deacons J. A. Thomas and J. M. Smith of Neshoba church have both been in the hospital recently for treatment. They are Confederate soldiers, 80 and 81 years old respectively. They have been fighting for the Lord a long while and a splendid work they have done.

Rev. Sam Massey held a meeting at Brand school house near Philadelphia last week and baptized several into the fellowship of Center Hill church, of which he is pastor.

COMMENDATION

Please permit me to say through the columns of The Record that Rev. C. T. Carmichael, a Mississippian, three years pastor at Grand Bay, Alabama, is resigning his pastorate to take effect January 1, 1924. He and his good wife have done a good work at Grand Bay. I hope some church or field may see fit to call Brother Carmichael back to Mississippi. He is an earnest, consecrated, and faithful minister of the Lord, tireless in his efforts to glorify his Master. If interested address him at Grand Bay, Ala.

J. R. HITT.

McCOMB TABERNACLE MEETING

The First Baptist church held a two weeks meeting at the Tabernacle. The seating capacity is 3,000, and it was full every night service.

The preaching was done by Pastor J. W. Mayfield, and it was high grade gospel sermons, not a dull sentence from start to finish.

The music was under the direction of Prof. and Mrs. J. L. Blankenship of Dallas, Texas, and Mrs. Dr. Dickerson of McComb. It was indeed high class singing, and Mr. Blankenship and wife are fine personal workers.

The results of the meeting were that the town and surrounding country were much revived, and 101 accessions to the church, and 50 of them were for baptism.

The baptism took place last Sunday at Clear Creek, five miles east of McComb, witnessed by two thousand people. Pastor Mayfield and his helpers were given a nice purse, and thus closed one of the best meetings ever held at McComb.

The First Church is now erecting a \$150,000 church house, which will be the pride of McComb.

Pastor R. R. Jones of South McComb is also constructing a beautiful church, which shall mean much to that section of the city. Pastor W. A. Gill of East McComb has already completed an addition to his church house to accommodate his growing audience.

J. H. LANE.

PROGRAM OF PROMOTION DAY First Church, Vicksburg

The following is given to show how promotion day may be used to magnify the work of the Sunday School:

Anthem—"Sun of Righteousness" (Jerome)—Choir.

Scripture—II Timothy 3:14-17—Rev. J. C. Greenoe.

Prayer—Mr. L. H. Gagby.

Quartet—"Some Day, Some Time"

—Dr. Knox, Dr. Denson, Mr. Kelly, Mr. Broome.

Offertory—Selected—Miss Helen Menger.

Duet—"Jesus Lover of My Soul"—Mrs. W. S. Burke, Mrs. W. H. Campbell.

Address—To Graduates—Mr. A. M. Todd.

Reading—"A Sunday School Family"—Rebecca Thigpen.

Gatekeepers—Mildred Ruth Ammon, Charles Wilcox, Virginia Thigpen, Harry Peyton.

Welcome—"Open the Gates"—Marguerite McGowan.

Welcome—To Cradle Roll—Katharine Peoples.

Welcome—To Beginners—Mildred Redell.

Welcome—To Primaries—James Peyton.

Song—"Climbing Upward"—Cradle Roll, Beginners, Primaries.

Good-bye—To Juniors—Margaret Stovall.

Duet—"Give to the World the Best that You Have"—Juanita Armstrong, Bernice Ervin.

Entrance to the Senior World—Intermediates and Seniors—Young Lady, Nadine Marshall; Service, Lucy May McMillan; Passing Years, Marion Todd; Sunshine, Katie Evans; Christian Faith, Alberta Whately.

Song—"Onward Christian Soldiers".

Installation Service—Rev. J. C. Greenoe.

Song—"Marching to Zion".

FUJIYAMA

Fujiyama is the highest mountain of Japan, situated in the Province of Suruga, sixty miles west of Tokyo, and visible from fourteen provinces, as well as far out at sea; height, 12,365 feet. It is a volcano, with a crater 500 feet deep, and about two and one-half miles in circuit. Tradition says that it rose from the plain in a single night, B. C. 285, while at the same moment Lake Biwa, near Kioto, was formed. The last recorded eruption began November 24, 1707, and lasted until January 22, of the following year. A hump called Hoyoizan (9,400 feet), noticeable on its south side, was then produced. As the sacred mountain of Japan, it is annually frequented by many thousands of pilgrims from all parts of the empire. Its summit may be reached by five different paths. Shrines and temples are numerous. Fujiyama or Fujisan is the focus of Japanese legend, the frequent theme of the poet, and a familiar object in Japanese art.—From International Encyclopedia.

They were discussing the North American Indian in a rural school, when the teacher asked if anyone could tell what the leaders of the tribes were called.

"Chiefs," answered one bright little girl.

"Correct. Now, can any one of you tell me what the women are called?"

There was silence for some time, and then a small boy frantically waved his hand for recognition.

"Well, Frankie?" asked the teacher.

"Mis-chiefs," he answered proudly.

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept a different type of responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we can pay well, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga. or Dept. B6, Georgia-Alabama Business College, Atlanta, Ga.

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Now is your great opportunity to save money on new pews for your church.
Beautiful designs. Excellent workmanship. Selected seasoned lumber.
Satisfaction Guaranteed.
Write for illustrated circular and prices.
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SEPTEMBER RECEIPTS on the 75 MILLION CAMPAIGN

Listed by Counties and churches
Total Received \$11,537.89

The following list shows the receipts by counties and churches during the full month of September. It will be seen that whole counties failed to send in a single dollar during the month.

The publication next month will show the receipts by churches for the month of October, our "Cash Gathering Month." May the receipts be such as will honor God and do credit to our churches.

Please report any errors to R. B. Gunter, Cor. Sec'y.

Adams County	\$ 170.39
Alcorn County	
Corinth	1,215.40
Tate Street	40.00
Union	15.00
Amite County	
Gallilee	119.00
Liberty	114.71
Mt. Vernon	5.00
Attala County	
Bowlin	6.30
Kosciusko First	323.97
Benton County	
Pleasant Hill	2.00
Bolivar County	
Calhoun County	
Nothing	
Carroll County	
Nothing	
Chickasaw County	
Nothing	
Choctaw County	
Concord	41.00
Claiborne County	
Beach Grove	4.00
Port Gibson	120.00
Clarke County	
Antioch	9.05
DeSoto	20.00
Mt. Zion	25.00
Clay County	
Nothing	
Coahoma County	
Coahoma	9.40
Jonestown	24.00
Lula	20.00
Copiah County	
Hazlehurst	300.00
Hopewell	23.00
New Zion	77.90
Pine Bluff	5.00
Sylvarena	4.35
White Oak	7.50
Covington County	
Collins	48.00
Leaf River	17.50
DeSoto County	
Nothing	
Forrest County	
Hattiesburg First	297.23
Hattiesburg Fifth	145.05
McLaurin	9.90
Providence	32.00
Zion Hill	27.00
Franklin County	
McCall Creek	4.60
New Salem	3.00
Roxie	2.50
Springhill	4.00
George County	
Shady Grove	20.00
Greene County	
Leakesville	100.00
Macedonia	10.00
State Line	10.00

Unity	27.12	Pleasant Hill	13.75
Grenada County		Madison County	
Nothing		Canton	316.64
Hancock County		Marion County	
Bay St. Louis	15.00	Bunkerhill	18.00
Kilm	10.00	Improve	5.00
Logtown	4.00	Marshall County	
Harrison County		Philadelphia	24.00
Biloxi First	139.20	Monroe County	
Gulfport First	29.75	Aberdeen	45.96
Grace Memorial	7.00	Prairie	10.00
Hinds County		Montgomery County	
Bethesda	11.50	New Liberty	2.40
Davis Memorial	50.00	Neshoba County	
Griffith Memorial	5.00	Philadelphia	20.00
Jackson First	379.59	Noxubee County	
Jackson Second	16.00	Nothing	
Palestine	17.00	Newton County	
Mt. Pisgah	5.00	Chunky	18.55
Holmes County		Dushan	15.00
Antioch	3.00	Mt. Pleasant	10.00
Bowling Green	16.00	Union	46.50
Durant	251.67	Oktibbeha County	
Pickens	41.68	Adaton	2.96
Saron	25.50	Bethesda	2.00
Humphreys County		Self Creek	26.25
Nothing		Starkville	3.00
Itawamba County		Panola County	
Nothing		Panola Association	9.50
Jackson County		Como	194.57
East Moss Point	116.40	Crenshaw	10.05
Ocean Springs	400.00	Hebron	16.95
Pascagoula	13.70	Pope	1.50
Jasper County		Sardis	54.75
Bay Springs	175.00	Pearl River County	
Jefferson County		Juniper Grove	8.00
Nothing		Picayune	127.95
Jeff Davis County		Poplarville	251.96
Bassfield	60.00	Perry County	
Ebenezer	5.00	Nothing	
Prentiss	174.00	Pike County	
Jones County		Bala Chitto	30.00
Ellisville	23.50	Bogue Chitto	46.20
Laurel First	412.00	Friendship	20.00
Ovett	14.75	East McComb	18.50
Kemper County		McComb First	218.69
Nothing		Silver Creek	31.45
Lafayette County		Silver Springs	31.00
Abbeville	5.00	Pontotoc County	
Lamar County		Algoma	20.00
Corinth	6.00	Ecu	37.00
Lumberton	76.10	Furrs	13.00
Mt. Zion	12.25	Hopewell	2.00
Sumrall	55.00	Pontotoc	19.00
Lauderdale County		Turnpike	7.00
Good Water	69.00	Wallfield	10.00
Kewanee	54.40	Prentiss County	
Liberty	7.00	Baldwyn	3.00
Meridian First	135.17	Quitman County	
Meridian Eighth Avenue	25.00	Nothing	
Meridian Fifteenth Avenue	133.84	Rankin County	
Meridian Forty First	75.10	Brandon	128.50
Meridian South Side	57.00	Briar Hill	100.00
New Hope	5.00	Gallilee	16.60
Oak Grove	10.51	Mt. Creek	15.25
Toomsaba	17.50	Pearson	10.00
Lawrence County		Rehoboth	9.50
Oakvale	60.00	Richland	1.00
Bethel	15.00	Steens Creek	64.05
Monticello	108.00	Scott County	
New Hebron	59.50	Harperville	10.00
Silver Creek	25.00	Sharkey County	
Leake County		Anguilla	21.50
Walnut Grove	8.50	Carey	8.50
Lee County		Rolling Fork	45.00
Saltillo	11.80	Simpson County	
Verona	10.50	D'Lo	42.33
Leflore County		Harrisville	20.00
Greenwood	460.00	Magee	100.00
Schlater	16.00	Smith County	
Lincoln County		Mize	15.50
Bogue Chitto	17.00	Pine Union	84.00
Brookhaven	327.61	Sylvarena	28.00
New Prospect	20.00	Stone County	
Norfield	55.00	Nothing	
Topisaw	33.00	Sunflower County	
Lowndes County		Nothing	
Columbus First	242.55		

IN MEMORIAM

Mary Motley Blass

On June 25, 1923, the angel of death laid his cold and icy hands on the subject of this sketch and commanded her to dust, as we are told in the holy writ, "The body shall return unto the dust but the spirit unto the Lord who gave it".

Sister Mary Motley Blass was born August 28, 1898; died June 25, 1923.

She was baptized into the fellowship of Beulah Baptist church in August, 1915, by Rev. R. L. Breland, where she remained a consistent member till death. Married to G. W. Blass February 18, 1923, thus making the union of this young couple very short.

We can not understand why God deals with us as He does, but we know He never makes a mistake, so we bow in humble submission to his will and say with Job of old, "The Lord giveth and the Lord taketh away. Blessed be His name."

Mary is gone never to return, but father, mother, brother, and husband and loved ones, I can but say to you she can not come back to you, but you can go to her.

We here shall meet no more, but hope to meet on Canaan's shore, where parting will be no more, but rejoicing will be forever more.

She was laid to rest in the Beulah cemetery. Funeral services by Brother R. L. Breland.

T. A. SIMS.

Tallahatchie County

Ascalmore	3.00
Charleston	89.00
Cowart	4.16
Friendship	4.50
New Goshen	2.00
Spring Hill	18.00
Sumner	200.00

Tate County

Independence	49.00
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Tippah County

Mt. Hebron	5.75
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Tishomingo County

Mt. Vernon	3.86
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Tunica County

Nothing	
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Union County

Mt. Pleasant	54.25
New Albany	150.00
New Prospect	1.95

Walthall County

Nothing	
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Warren County

Vicksburg	146.17
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Washington County

Leland	25.00
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Wayne County

Clara	5.00
Eucutta	5.00

Webster County

New Hope	14.00
Shady Grove	2.00

Wilkinson County

Centreville	18.25
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Winston County

Louisville	145.25
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Yalobusha County

Nothing	
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Yazoo County

Nothing	
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"Sell what thou hast and give."

LAMAR HAS SUCCESSFUL S. S. CONVENTION

The Lamar County S. S. Convention met with Oloh Baptist church, ten miles south of Sumrall, Miss., Sunday, September 30.

A very interesting program was rendered.

A bountiful dinner was served after a great spiritual feast was given by Rev. N. J. Lee, pastor of Sumrall Baptist church.

Oloh having the highest average attendance, 84 10-11%, was awarded the banner. Seven Sunday Schools were represented and showed a total enrollment of 613 with an average attendance of 412 or 67 1-3%.

The convention will hold its next session with Sumrall Baptist Sunday School, Sumrall, Miss., Sunday, December 30, 1923.

A. L. SAUCIER,
Sec. Pro Tem.

MARION COUNTY BAPTIST CONVENTION

One of the most interesting and enthusiastic meetings yet held in the county was at Kokomo, September 30. A large number of delegates from all over the county attended. The people are using their school trucks to vary the delegates to these conventions. Cars are too small to hold them. The whole county entered into the meeting in a great way.

The visiting speaker for the day was Dr. P. I. Lipsey. He brought a message on Missions, which fit in very fine with the program, which was based on State Missions.

Plans were laid for the organization of the churches in the fall round up in the Campaign fund. The suggestion of the State Mission Board to collect and sell farm products was adopted and the people entered heartily into the plan. Following is the program that was given:

A. M.

9:45-10:30 Sunday School.
10:30-10:45 Devotional—Mr. R. A. Turnage.
10:45-11:10 Our Colleges—Rev. J. B. Hemphill.
11:10-11:20 Our Hospitals—Rev. V. C. Walker.
11:20-11:30 The Orphanage—Rev. J. L. Watts.
11:30 Address—Dr. P. I. Lipsey.

NOON

P. M.

1:30 Song Service.
1:40-1:50 Demonstration — By Young People from Holy Springs Church.
Special Music—Male Quartet—Columbia.
Ten Minute Talks on:
Enlistment Work—Rev. B. B. Coke.
Sunday School Work—Mr. T. C. Griffith.
B. Y. P. U. Work—Miss Ida Branton.
Layman's Work—Dr. L. R. Bush.
W. M. U. Work—Mrs. Rosa McNeese.
The Baptist Record Book Store and Press—Mr. S. E. Lawrence.
Miscellaneous Missions—Rev. A. H. Puckett.
Church Building—Mr. A. C. Mullins.
Male Quartet.
Reading—"Because of Me"—Miss Lillian Perry.

Our County Plans—Rev. W. R. Cooper.
Business.
Adjourn.

The next meeting will be held in Columbia, December 30. The program will be based on B. Y. P. U. work.

REPORTER.

STANDING PINE, LEAKE CO.

Standing Pine Baptist church was organized in 1886, thirty-seven years ago. Since its organization it has held an annual meeting every summer from three days to a week, but this year it began its meeting on August 19th and closed September 2nd, holding two weeks, something unusual for a country church. Rev. Joe Canzoneri did the preaching and led the singing. I have never seen any preacher work more faithfully than he did; he left nothing undone. The attendance was good, especially at night. He preached the plan of salvation and he sang it too. A majority of the church was very indifferent. Only three added to the church by baptism. The great trouble with our church is the members don't read. Out of about 60 members only three or four read the Record. Even the pastor nor the Sunday School superintendent don't take the paper.

E. W. BARNETT, C. C.

SOME THINGS ABOUT THE EDEN BAPTIST CHURCH

Eden is a village of only thirty-two white families, on the Y. & M. V. Railroad, in Yazoo county, twelve miles north of Yazoo City, and one mile from the foothills in the Delta. About one half of the people own their homes. We have two churches—Methodist, a half time church with resident pastor, and Baptist, fourth time and resident pastor.

The Baptist church has only thirty-five members. Of our twenty male members thirteen of them lead in prayer whenever called upon. Nearly all of our women will lead in prayer and will conduct a prayer service. Eight of the thirteen families composing our church are regular and systematic tithers. Seven of our thirteen families do not own their homes.

Our 75 Million Campaign quota is \$300.00 a year, and the church has never fallen behind, but has paid it each year.

The average contribution for all objects for the past year has been \$45.00 for each member. We have no very large givers. The family giving the most will not average more than \$90.00 for each member in the family.

The W. M. S. has a membership of twelve and have an average attendance of eight in their weekly meetings. Ten of these women are observing the W. M. U. Slogan—"A dollar a quarter for each mother and daughter", in addition to their Campaign pledges.

The two churches of the village combine in their mid-week prayer services, alternating from one to the other church each week. We have the most unique and best prayer services I have ever attended. The

two pastors scarcely ever lead the services and are not called upon to say anything until all others have had their say. We have from twenty to fifty present every Wednesday night, and there are scarcely ever less than twenty who have something to say in the meeting on the subject which the appointed leader announces on the Sunday previous to the service. Often as many as twenty-five persons lead in prayer at the same service.

Our Sunday laws are observed and no places of business are opened here for cold drinks or anything else except emergencies.

With these many commendable things the town and churches have many defects, but we thank God for the good and deplore the evil.

T. J. MOORE,

CAUSEY—LANE

Married at the residence of Rev. J. H. Lane, on College Hill, McComb, Miss., October 3rd, 1923, Mr. James Lee Causey to Miss Helen Anna Lane. The ceremony was said by Rev. J. H. Lane, pastor of the Central Baptist church and father of the bride, and assisted by Rev. J. W. Mayfield, pastor of the First Baptist church. They will make their home with the bride's father.

SUCCESSFUL MEETINGS

It has been my pleasure to hold eight meetings this summer and in these meetings we have held there have been 170 professions of faith, 166 additions by baptism and have four others approved for baptism and have had 32 additions by letter, total additions 202.

In these meetings I have been refreshed and strengthened and many have been renewed and blessed and shouted praises to God. Among these converts was my own baby girl, and it was my privilege to baptize her.

For all these great blessings, and for saving these lost ones, we give the Lord all the praise, honor and glory.

One of these meetings we held at Philadelphia church, near Brinkley, Ark. We found some of the salt of the earth there, and they were

God honoring, fearing, and serving people. The Lord did great things for us there in blessing and saving the lost, and we were unanimously called back to hold a ten days meeting in 1924, and we accepted the call.

Our second meeting was at Falkner, on the G. M. & N. Railroad, and the Lord wonderfully blessed the saved and saved a number that were lost.

Our third meeting was at Amaziah church, near Hickory Flat. The Lord did great things there in blessing the saved and saving the lost.

We then held our four meetings and they were all successful ones.

Our eighth meeting was at Poca-hontas, Tenn., on the Southern Railroad, and it was a great success in every line of work, and we were called unanimously to the church, and accepted it.

We have accepted Mt. Moriah church near Ripley for 1924. Had a great service there Sunday, and one addition. J. R. GULLETT,
Guntown, Miss., R. No. 3.

RESOURCES

\$6,551,376.25

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Your Profit	\$7.00	\$11.50	\$25.00	\$52.00

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Address _____
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REV. ROLAND E. BURKE

Rev. Roland E. Burke

Rev. Roland E. Burke was born in Hancock county, Miss., May 12th, 1835, and died at the home of his son, C. R. Burke, Kiln, Miss., same county, August 17th, 1923; age 88 years 3 months and 5 days.

He was married to Rebecca Jane Cooper in 1858, and for 65 years they lived in the sacred and devoted relation of man and wife. Ten children were born unto them, four of whom have gone on to the glory land, leaving his faithful wife and six devoted children to walk in his footsteps and to emulate his virtues: Rev. Walter Burke, Carriere, Miss.; Leonard Burke, Hovey Island, La.; Joe Burke, Carriere, Miss.; Cornelius R. Burke, Kiln, Miss.; Mrs. M. J. Strod, Beaumont, Texas; Mrs. H. Burge, Carriere, Miss. He also leaves one brother, J. W. Burke, Carriere, Miss.

This noble man of God served as a private soldier all through the civil war, with splendid credit to himself and to his country, but his greatest service was as a consecrated faithful Baptist minister, and in this high calling he served for 45 years, doing pastoral and evangelistic work all over this section of country.

The cardinal virtues of life clustered about his very being, and hence truthfulness, sobriety, honesty, industry, patience, perseverance and hopefulness were simply fractional parts of his noble life. He was a member of Zion Hill Baptist church.

With unshaken faith in God, and in peace with his fellow man, he walked bravely down into the valley and shadow of death, without a doubt, without a murmur, and with the smile of reconciliation and confidence on his manly face. Surely he fought a good fight, he kept the faith, was ready for his departure, and has gone on to his reward.

The writer, assisted by Rev. J. A. Holcomb, conducted his funeral service, and that weary old body was laid to rest in the family graveyard, near Picayune, Miss.

B. F. WHITTEN.

GREETING FROM THE PRIME MINISTER OF SWEDEN

At the first session of the Congress a message was delivered by His Excellency Ernst Trygger, the substance of which is as follows:—

At the moment when the great Baptist Congress has gathered at Stockholm the whole world is shaken as the result of the great War. The War which so easily started seems never to have an end. Not only in the realm of the material, but also in that of the spiritual, one can see obvious disturbances which the War has caused. It threatens to weaken, if not entirely break down, the whole structure of our social order. Therefore we must unite all the good forces of the world so as to strengthen the foundations of a civilization which piece by piece during long generations has been built up.

This uniting of the good forces of the world must be effected by the power of religious truths. Those truths which in spite of human pride and prejudice are as iron-bands hold-

ing society together. Such truths are the forces which strengthen the individual in his daily life and conduct. If there be no toleration and understanding in the sphere of religion humanity is bereft of what it most needs to attain its high aims.

More than most people the Swedes have had their eyes open for liberty of thought and freedom of conscience, ideals so important in the history of the world. The Swedish nation has indeed made a contribution towards these ends far exceeding the highest expectations. In some respects bound by as strong ties of prejudice in these matters as other peoples we have risen above these obstacles and obtained a wider view of religious truth.

We are very grateful to Providence that our eyes are thus open to what is essential in the Christian faith and that we have been permitted to be among the pioneers in this respect. This Congress of Christians which has gathered from all the lands of the world is therefore welcomed by us as brethren who fight for the same great ideals, peace on earth and goodwill to men. With these words I heartily welcome you to this ancient civilization of the North.

ATHENS CHURCH

Brother Linton took charge of this neglected community, known as Six Town, a place where a few of God's people had been striving for several years to do something for God but were fruitless until about two years ago when Brother A. J. Linton, a mighty man of God, came to their rescue, and now by strenuous efforts and the prayers of these good people he has built up a good working church of eighty-eight loyal members, and today they have a new church house to worship God in and a well organized Sunday School with the Sunbeam class and the girls auxiliary class and a B. Y. P. U. The writer was a visitor to their Sunday School exercises on Sunday, September 30, and it was wonderful to see those little boys and girls render their essays and declamations. Mrs. W. J. McGraw and Mrs. A. D. McLendon have this work at heart and are going forward to victory, leading these little boys and girls to Christ. After their program was over Brother Linton preached to the large congregation from the text, God's Dealings With Sin. Deut. 11:26-28.

God is doing a mighty work at Oak Grove through Brother Linton. The people are getting in line with him in his work, going forward to higher plains in Christ Jesus. After the evening service was over, the church then proceeded to organize a Sunday School, in which we hope to soon have every department of Sunday School work going on. Brother Joe Stewart was elected superintendent of this work. Brother Linton will be with us again on the fourth Sunday, on which we hope to have an all day service, and everybody is invited.

W. F. ROBERTS.

ADULT BIBLE CLASS QUARTERLY

Dr. E. C. Dargan, editor, gets up a most excellent Quarterly. "Doctrines for the Day" is worth many times the cost. Please study especially the two last lessons, 9th and 16th. Also East Mississippi Department by Brother Breland in our paper, The Baptist Record. I heard several experiences given by laymen converts of the Gipsy Smith meeting, one of them quite lengthy but when through could not tell "where he was at". The best you could understand was that there were two ways of being converted, one suddenly like Brother Paul and the other just grows on you. I heard a preacher from the stand say that all children are saved before they arrive at the age of accountability, and the idea was to keep them saved by not letting them get off into sin.

Christ is left out of their salvation. I believe the Bible teaches children are safe until they become responsible but already condemned and saved by faith and repentance. Christ died on the cross to save sinners. There is no other name given whereby we can be saved. There is a Russetite in this town, never attends church, does not believe there is a hell, would not swap his chance for heaven with any one in town. Russelism is spreading. I was after a man about not going to preaching, and he said he did not believe there was any hell, and he did not believe that God was more than earthly father. That much of the Bible was figurative and that there were numbers of the best educated preachers who did not believe in brimstone hell. I told him that the separation from their loved ones and thrown with liars, murderers, drunkards, thieves and all those that fail to accept Christ as their personal Savior.

W. H. PATTON.

A Presbyterian minister had married a Baptist wife. On going to a new pastorate he sought to get acquainted with his janitor. He asked: "Well, uncle, are you a Presbyterian?"

"No sah, I isn't."

"Then to what church do you belong?"

"Ise a Baptis', sah."

The minister hoping to make the bond of friendship secure said:

"My wife was a Baptist."

The old darkey straightened up and said with calm assurance:

"Dem what wuz, iz."

Officer (Just bawled out)—Not a man in this division will be given liberty this afternoon.

Voice—Give me liberty or give me death.

Officer—Who said that?

Voice—Patrick Henry.

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